

The Brooklyn Jewish Center Review

June-July, 1950

INVESTING IN ISRAEL—WHAT AMERICAN
BUSINESSMEN SHOULD KNOW ABOUT INVESTMENTS
IN THE NEW STATE

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A DISTURBING DEVELOPMENT

By WILLIAM I. SIEGEL

NEWS OF THE MONTH

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According to its practice the *Review* will suspend publication during the summer months of July and August, resuming with the Rosh Hashonah issue. It will contain the New Year Greetings. Center members and others who wish to avail themselves of this welcome and effective means of conveying Rosh Hashonah Greetings to their friends are urged to reserve space early. Please communicate with the Center office.

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BROOKLYN JEWISH CENTER REVIEW

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No. 40

A DISTURBING DEVELOPMENT

A STRANGE and disturbing note has come to public attention recently in the form of a report by the International Refugee Organization, created by the United Nations with jurisdiction in the matter of displaced persons camps in Europe. It is to the effect that Jews still in such camps located in Austria are refusing in large numbers an opportunity to settle in Israel. The reason—and the sole reason—assigned for this attitude is that the reports given to the camp inhabitants by persons returning from Israel have pictured such deplorable living conditions there as to dishearten and discourage prospective immigrants. These reports referred to lack of housing, lack of employment, lack of food.

It is a strange phenomenon, indeed, to find Jews, living in the misery of Austrian displaced persons camps who, nevertheless, fail to avail themselves of the opportunity to emigrate to Israel. It can readily be understood that such an attitude has provoked a critical response from some American Jews. They point to the difference between such a frame of mind and the self-sacrificing attitude and career of the *chalutz*, who, over more than a generation ago, and in the face of greater obstacles, turned Palestine from either a barren waste or a malarial swamp into the present land of Israel.

Such criticism, however, is unrealistic. It fails to take into consideration the actual state of being of the Jew in the Austrian displaced persons camps. He is a human being who for more than a decade lived under inhuman conditions and was subjected to inhuman stress and strain. It is small wonder that his ex-

periences during that period have so sapped his physical vitality as to have warped his mental and spiritual stature. He must, in justice, be judged not alone by what he says and does but by, and in the light of, these antecedents which have made him what he is. And even being what he is, he is still the ward of the Jewish people. He is, nevertheless, a part of the remnant whose ingathering must be fully completed before the Jews

BUT a short month ago complaint was made in these columns that the State Department was permitting itself to play the game of British imperialism *vis-a-vis* Israel and the Arab countries in the matter of military arms. It was pointed out that the State Department had embargoed the sale of such arms to Israel at the very time that the British were shipping great volumes of military stores to the Arabs.

The latest development has created a *volte face* in the situation. The State Department, in common with the French and British Governments, has made the announcement that these three western powers have agreed to furnish arms to Israel and the Arabs alike for the purpose of security against external aggression, and have further mutually agreed to guarantee the existing borders of the respective countries. It is a declaration which on its face is of great moment and which, if kept, can influence the course of history.

Is there room for a belief in the sincerity of the promise? Are the prospects of the future to be judged only by the

of the world can lay unto their souls the balm that they have healed the wounds of Israel.

Our reaction in America must be not to criticize, not to condemn, but to redouble our efforts in behalf of the United Jewish Appeal so as without delay and in full measure to contribute to the building up of the State of Israel to such a point that not even the mentally and spiritually crippled can be averse to a life there.

—WILLIAM I. SIEGEL.

THE NEW ATTITUDE TOWARDS ISRAEL

past or may we hope that the agreement represents a true conversion: first, on the part of the British and, secondly even though in markedly lesser degree, on the part of France and the United States? Dogmatism, in this case, is of course out of place, for we cannot read the mind of Bevin nor do we know the thoughts of his *vis-a-vis* in the State Department and at the Quai Dorsay in Paris. Yet, there do appear to be circumstances validating the belief that the agreement will be kept. A continuance of the arms race between Israel and the Arabs, with the concomitant failure to establish the peace between these countries would almost inevitably lead to a war between them. Such a war on the littoral of the Mediter-

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"JUST BETWEEN OURSELVES"

"WEDNESDAY, NOVEMBER 1958"

An Intimate Chat Between Rabbi and Reader

MY DEEPEST THANKS AND GRATITUDE

I WANT to utilize this space to give expression to the feeling of gratitude that fills my heart at this moment.

I am grateful to our Heavenly Father for the restored health that is mine after the weeks of pain and suffering that I endured. I am grateful to my friends and the physicians—both those connected in the various departments of the hospital and those outside, who showed their interest in me and who endeavored to raise my morale with their kind attention.

I am grateful to all those who thought of me during my illness, whose good wishes and prayers had a share in the restoration of my health. I want especially to thank my many friends in the Center and in the community who expressed their affection and good wishes

in so many ways—in the contributions that they made to the United Jewish Appeal, to the Torah Fund and to many charitable institutions, accompanied by prayers for my recovery; for the flowers, books, get-well cards and personal letters that I received; for the many inquiries that were made; for all the signs of friendship that were displayed towards me.

Unless one is very sick, it is difficult to appreciate what such sympathetic acts mean to a patient. Even in the moments of severest pain, they act like a tonic which gives you added courage to endure the hardships; you feel that others are helping you to fight the battle for restored health.

And, of course, my heart is overflowing with gratitude to my beloved wife

ranean might well be the Sarajevo of World War III, for it could furnish the pretext for Russian intervention, which, in turn, would inevitably and automatically embroil the Western Powers. Even the debased statesmanship of Bevin can comprehend such a development. Certainly, an American Secretary of State, intent on building up the strength of European allies by a financial Marshall Plan and a military and naval Atlantic Pact, knows the force of such a factor. The French, with the greater portion of their effective army locked in the indecisive warfare in *Viet Nam*, cannot wish within foreseeable time, to be once more the battle-ground of a world war.

These considerations alone, aside from any question of international fairness, are sufficient as a basis for the new declaration of policy. They should, in equal degree, be a basis for honoring and keeping the pledge now made.

An interesting speculation arises out of the situation. The foreign policy of Israel to date has been not to align itself with either side in the East-West controversy. It is to the best interests of Israel, and perhaps of a war-threatened world, that the new nation may become the Switzer-

land of the Near East. Will it be possible for Israel to continue this policy? The history of the events antedating the establishment of the State has created a debt of gratitude to the United States. However, Israel has owed something, if not as much, to the favor of the Russians because, in critical periods, the Russians have worked and voted for Israel in the United Nations. One is perhaps naive in even believing that such considerations enter into the making of foreign policy; but in the matter of foreign policy one never knows what the next gyration will result in. Obviously, as well as apparently, no speculation can be dismissed as being too speculative in the light of international developments in the last five years. Perhaps, the only well-founded point of view in these premises is the hope that Israel will never be compelled to make a choice because there will never be the necessity for one. A third world war is so likely to be the final *Götterdammerung* for all mankind that we must hope, even in the times when so-called statesmen make the hope seem dim, that somehow the nations will achieve a peace resting on the solid foundations of mutual agreement and mutual trust.

—WILLIAM I. SIEGEL.

and helpmate and to my devoted children for their share of loving attention which they showered upon me. Needless to say that a good and loving wife, during such an ordeal, suffers more emotional and physical strain than the patient himself.

I hope and pray that God may spare all of us from every illness and pain. I hope and pray, too, that I may soon go back to my full duties in our beloved Center, with renewed health and strength, working together with you for the further glory of our faith and our people.

Israel H. Benethal

THE LOSS OF HYMAN AARON

OUR Center and the entire Jewish community of our Borough have sustained a great loss in the passing of our beloved friend and co-worker, Vice-President of our institution and member of our Board of Trustees, Mr. Hyman Aaron. The writer of these lines was privileged to know Mr. Aaron intimately and to enjoy his friendship for 35 years.



Hyman Aaron

He was a gentle, kindly soul, humble in his bearing, and with a good word for all.

Mr. Aaron was a *Koben*, a descendant of the priestly tribe in Israel. And he was a true disciple of the first Aaron, the High Priest, "one that loves peace and pursues peace, a lover of mankind."

(Continued on page 18)

SINCE the establishment of Israel, over 400,000 people entered the State, whose population now numbers about 1,250,000 (including about 170,000 non-Jews). Over 90,000 of them are in camps.

Israel has adopted stringent austerity measures and is plowing back into its economy unprecedented amounts of savings.

A four-year plan for economic expansion in the fields of agriculture, industry, building and transport is currently in the making. Some of its aims were announced by Finance Minister Eliezer Kaplan when he introduced the 1950-51 budget in the Knesset on May 10. The plan anticipates an increase in Israel's population by 50% to 1,800,000 by the end of 1953. This will include a working population of 660,000 to 670,000, as compared with 345,000 at present. The national income—the net value of goods and services produced—is expected to rise from the 1949 total of \$600,000,000 to \$1.4 billion in 1953.

With regard to capital investment, the Israel Government hopes to divert a maximum portion of total income into productive facilities by reducing per capita consumption below even the current austere levels. In this way, it is anticipated that with a saving beginning at 5% of the national income in 1950 and reaching 13% by 1953, a total amount of \$437,000,000 will become available for investment purposes.

In order to carry out this plan, Israel will need a minimum of foreign investment capital totalling \$860,000,000 during the four-year period.

During the past two years, Israel has made great strides on all economic fronts. Between May, 1948 and February, 1950, about 280,000 immigrants have been housed. National output increased by 35% during that period. Since the population increased simultaneously by 65%, the actual output of products and services per capita decreased an average of 18%. The index of work days in industry showed an increase of 30% last December, as compared with the 1948 average; agricultural production in mixed farming in 1949-50 will be up 50%, as compared with the year 1947-48. In the

An Economist Tells What Businessmen Should Know About Investments in the New State

INVESTING IN ISRAEL

By ERNEST ASCHNER
of the Jewish Agency in New York

field of finance, the amount of deposits in banks and credit cooperatives rose about 40% between April, 1949 and March, 1950, while the amount of currency in circulation went up approximately 48%.

The increase in the amount of money in the hands of the population means additional purchasing power, which was further increased by the fact that Government successfully combated inflation and reduced the cost of living by 15% between April, 1949 and March, 1950.

In order to divert this purchasing power from the consumer market into productive channels, the Government's austerity, rationing and other control programs aim at reducing consumption and increasing investments of the local population, as outlined in the four-year program.

To attract foreign investment capital, the Knesset recently passed the "Law for the Encouragement of Capital Investment," which has been in the making for over six months. The purposes of the law are: (1) to develop the productive power of the State and the absorption of large scale immigration; (2) to improve the balancing of payments through the reduction of imports and the increase of exports; (3) to promote the planned distribution of the population throughout the area of the State and the planned exploitation of natural resources and economic potential.

The law offers investors significant incentives in taxation, amortization and convertibility. It is designed to create a favorable environment for foreign investors. The enactment of the law should also serve to demonstrate that the people in Israel recognize the role of free and private enterprise in the development of the country. Among the main provisions are: tax benefits (see the *Brooklyn Jewish Center Review*, May, 1950); convertibility and transfer abroad of up to 10% of the investment into the foreign currency of the original investment on account of profits, interest or amortization; duty-free imports of machinery, equipment and other specified goods.

It is expected that the new measure will accelerate the flow of investment capital into Israel. There are signs that increasing numbers of American corporations and individuals are looking upon Israel as a favorable field for investments, as evidenced by the number of new enterprises already established in Israel with the help of American capital; by the number of inquiries received by the Israel Government Investment Center, the Israel Consulates abroad, and the Jewish Agency's Economic Departments in Israel and New York; and by the mounting sale of securities by U. S. corporations investing in Israel.

According to figures just released by the Israel Minister of Finance, 5,000 callers were dealt with in the Investment Center in Israel between May, 1949 and April, 1950. Of these, 1,000 were considered serious investors, 75% of them from abroad. Some 500 contracts for the establishment of new enterprises have been made; 54 enterprises are in the stage of construction or their building is assured by contracts. These include such enterprises as the \$2,500,000 Kaiser-Frazer car assembly plant in Haifa; the \$2,200,000 tire factory planned for Haifa by the General Tire and Rubber Company of Akron, Ohio, and the \$1,000,000 shoe factory being established in Jerusalem in association with the General Shoe Corporation of Nashville, Tennessee. Among American projects approved under the Investment Law are plants for the manufacture of pipe fittings, concrete walls, zippers, knitwear, ladies' dresses, electrical appliances, optical goods, tools and dies, spinning and weaving, plastics coating and numerous others, representing millions of dollars of direct private capital investment.

Additional millions are being invested through U. S. corporations which sell securities to individuals and invest the proceeds in Israel projects. The two leading companies are AMPAL—American

Palestine Trading Corporation, New York, and the Palestine Economic Corporation, New York, who have both made significant progress during the last year when they sold an aggregate of over \$7,500,000 worth of securities.

Ampal almost doubled its assets in 1949, from \$5.6 million at the beginning of the year to \$10 million at the year's end. The corporation is currently marketing \$10,000,000 ten-year sinking fund debentures. Ampal securities return a 4% cumulative and participating dividend on preferred stock and 3% on the ten-year debentures. The corporation was set up and is controlled by the Central Cooperative Institutions in Israel, which



The Latest In Israeli Sports Knitwear

supply the agricultural, industrial, building and trade cooperatives with long-term credits.

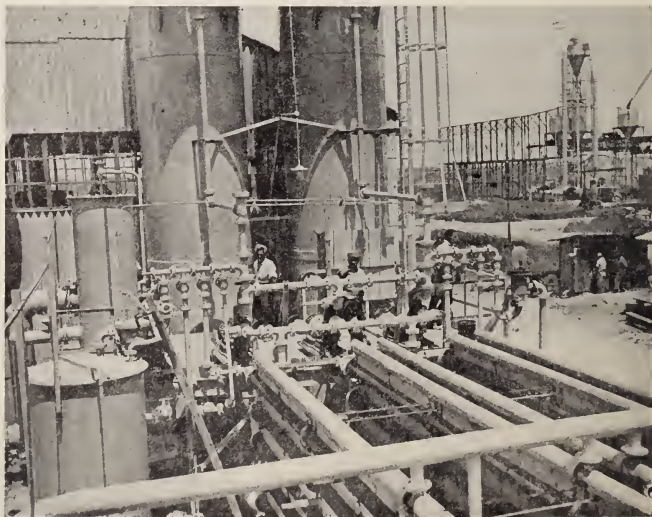
The Palestine Economic Corporation sold nearly \$2,000,000 worth of securities in 1949, bringing its gross assets to approximately \$7,800,000. Among PEC's recent investments in Israel were the establishment of two factories, the \$1.5 million Fertilizers and Chemicals, Ltd. and the Serafin Resinous Chemical Corp., Ltd.; a factory buildings project in Haifa, and a \$1.2 million office building in Tel-Aviv. The factory buildings project, jointly financed by the PEC and the Government of Israel, is the first instance of the Israel Government participating in a joint venture with a private enterprise. PEC declared dividends at the rate of 4% on the par value of each share last year.



A Group of New Buildings In Israel

There are a number of other corporations established in this country who invest the proceeds of their securities sales in Israel. In addition, a number of Israel housing and building corporations have established offices in this country for the sale of houses, apartments, building plots and mortgages to American investors.

Prospective investors who are interested in investment opportunities in Israel will find that the Israel Consulate in New York, or the Economic Department of the Jewish Agency, will give them detailed information on all aspects of investing in Israel in general and on any specific project they wish to pursue.



A Modern Fertilizer and Chemical Plant at Haifa

Building A Shoe Plant in Jerusalem

JERUSALEM'S largest factory now being constructed for the Jerusalem Shoe Corporation, associated with the General Shoe Corporation of Nashville, Tenn., is rapidly being completed on a two-and-a-half acre site in the Romema quarter. The \$300,000 building will cover a floor area of 35,000 square feet. It is of a one-story design for the manufacturing plant and a two-story design for office and utility use. The contract for construction of the plant calls for its completion within 100 days.

Mr. William Kretzer—of P. Kretzer & Son, New York, who designed the building and are in charge of construction—has just returned from Israel. The following is a summary of his impressions with regard to construction work in Israel. *Credit:* Published in the May issue of *Economic Horizons*, monthly publication of the Jewish Agency's Economic Department, New York.

"The productivity of the labor on our job is equal to or in some cases better than



These Are the Kind of Homes Israel Builds

was shown on a job we have just completed in Toronto, Canada.

"I believe that the supervision of a construction job with a personal 'know how' of the requirements will greatly induce a laborer, mechanic or supervisor to put

forth a great deal more effort in comparison to a job which is supervised and headed by a builder who has not had the personal practical experience of the actual work involved.

"This personal 'know how' brings out the best in the men on the job. One must enter the country willing to compromise with the local conditions and be willing to meet the local architect and builder half way.

"It took only six weeks to consolidate and obtain final plans and approvals from all departments, State as well as local.

"I attribute several factors to this success. The owners gave us complete charge of the design, as well as authority to work out a contract arrangement with a local builder. We engaged a capable local architect who used as much local material as possible, embodying American materials only where absolutely necessary to give the building the American touch which is, in my opinion, very important to the American investor. This method brought about a complete understanding of all parties and made it possible to obtain bids quickly from local contractors. We found their prices were equal to, and in some cases even lower than, American prices. The Jerusalem job was awarded to the Solel Boneh Ltd., in competition with three other contractors. Solel Boneh Ltd., has been most cooperative, and has gone out of the way to facilitate our work.



*A New Addition to Israel's Merchant Marine, "The S.S. Hadar."
Eight Ships Were Acquired In 1949.*

ZOHAR – THE BOOK OF SPLENDOR

The following are excerpts from a new translation of "Zohar" in English, published recently by Schocken Books. They were selected by Rabbi Mordecai H. Lewittes.

SOUL, SPIRIT AND SUPER-SOUL

The "soul" (*nefesb*) stands in intimate relation to the body, nourishing and upholding it; it is below, the first stirring. Having acquired due worth, it becomes the throne for the "spirit" (*ruab*) to rest upon, as it is written, "until the spirit be poured upon us from on high." And when these two, soul and spirit, have duly readied themselves, they are worthy to receive the "super-soul" (*nesbamab*), resting in turn upon the throne of the spirit (*ruab*). The super-soul stands pre-eminent, and not to be perceived. There is throne upon throne, and for the highest a throne.

THE FIRST LIGHT

"And God said, Let there be light, and there was light" (*Gen. 1:3*).

This is the primal light which God made. It is the light of the eye. This light God showed to Adam, and by means of it he was enabled to see from end to end of the world. This light God showed to David, and he, beholding it, sang forth his praise, saying, "O how abundant is Thy goodness, which Thou hast laid up for them that fear Thee." This is the light through which God revealed to Moses the land of Israel from Gilead to Dan.

"Let there be light, and there was light." To whatsoever the word *vayehi* (and there was) is applied, that thing is in this world and in the world to come.

Rabbi Isaac said: At the Creation, God irradiated the world from end to end with the light, but then it was withdrawn, so as to deprive the sinners of the world of its enjoyment, and it is stored away for the righteous, as it stands written, "Light is sown for the righteous" (*Ps. 97:11*); then will the worlds be in harmony and all will be united into one, but until the future world is set up, this light is put away and hidden.

GREATER THAN JOSEPH

Sitting one day at the gate of Lydda, Rabbi Abba saw a man approach and seat himself on a ledge which jutted out over

the hollow ground far beneath. The man was weary with travel, and fell asleep. Rabbi Abba beheld a serpent crawling toward the man, and it had almost reached him when a branch hurtled from a tree and killed it. Now the man awakened, and, seeing the serpent before him, he jumped up; at this instant the ledge collapsed and crashed into the hollow below.

Rabbi Abba approached the man and said: Tell me, why has God seen fit to perform two miracles for you, what have you done?

To which the man answered: Whosoever wronged me, at any time, always I made peace with him and forgave him. And if I failed to effect peace with him, then I refrained from going to take my rest before I forgave him, and along with him, forgave any others who had vexed me; at no time did I brood on the injury the man had done to me; rather, I made special efforts of kindness from then on to such a man.

At this Rabbi Abba wept and said: This man surpasses even Joseph in his deeds; that Joseph should have been forbearing toward his brethren and shown them compassion was only natural, but this man has done more, and it is meet that the Holy One, be blessed, work successive miracles for him.

JACOB'S DEATH

"And the days drew near that Israel must die" (*Gen. 47:29*).

Rabbi Hiyya said: Here, in the mention of his death, the name Israel is written, while above, in speaking of his life, he is called Jacob, as it is written, "And Jacob lived . . ." Why is this? Rabbi Yose replied: Remark now the word "days." Is it not strange, for a man dies only on one day, or rather, in one instant.

The reason, however, is this: When God has decided to receive back a man's spirit, he passes in review all the days of the man's life in this world. And happy the man whose days draw near to pass before the King without blame, with not a single one rejected on account of any sin therein. Thus, "draw near" is said of the righteous, inasmuch as their days draw near to pass before the King with-

out blame. And woe unto the wicked, whose days were all spent in sin and go unrecorded above, and hence their days cannot draw near. Of them it says: "The way of the wicked is as darkness; they know not at what they stumble" (*Prov. 4:19*).

Therefore it is written that the days of Israel "drew near," without blame and with unblemished joy; therefore is the name Israel used, to signify a greater perfection than the name Jacob.

OUT OF THE DEPTHS

"Out of the depths have I called unto thee, O Lord" (*Ps. 130:1, 2*). Because it stands without name of author, all men of all generations can take this Psalm for their very own. It is incumbent on any man praying before the holy King to pray from the depths of his soul, for then will his heart be entirely directed to God and his mind entirely bent on his prayer.

SERVE THE LORD WITH GLADNESS

It was incumbent on the High Priest to enter the Temple with gladness, and when he stood before His presence in that holy place, all things round about were bound to express gladness. So it is written: "Serve the Lord with gladness; come before His presence with singing" (*Ps. 100:2*). This is so for the reason that in the service of the Lord, there is no place for a dejected heart.

AN ALLEGORICAL EXPLANATION OF JONAH

The story of Jonah may be construed as an allegory of the course of a man's life in this world. Jonah descends into the ship: this is parallel to man's soul descending to enter into his body in this world. Why is the soul called Jonah (lit., aggrieved)? For the reason that she becomes subject to all manner of vexation when once she enters into partnership with the body. Thus, a man in this world is as in a ship crossing the vast ocean and like to be broken, as it is written, "so that the ship was like to be broken" (*Jonah 1:4*).

And then, too, man in this world commits transgressions, for he supposes the Master to be disregarding the world and

(Continued on page 22)

ON MAY 17, before a gathering of book-lovers assembled for the annual meeting of the Jewish Book Council of America, a prize was awarded to Dr. Guido Kisch for his volume, "The Jews in Medieval Germany." The choice was the result of deliberations by a number of men who had been entrusted by the Jewish Book Council with the naming of the best non-fiction book of the year 1949. The judges—Dr. Leo Jung, of the Jewish Center, Dr. Jacob Shatzky who is a noted historian, Dr. Joshua Bloch, who is chief of the Jewish Division of the New York Public Library, and the writer of this article—decided unanimously that no other book published during the past year contributed as much to the understanding of the Jewish past, and to an appreciation of the forces which have molded and are still molding Jewish life.

True, Dr. Kisch's volume may not be what is known as a popular book; so-called "average" men will certainly not read it for entertainment. On the other hand, since when are the values of scholarship subject to this type of democratic judgment? Furthermore, are there not, especially among Jews, still some men and women who might feel honored to have this volume on their shelf and even read a section of it now and then in order to satisfy an occasional pang of hunger for good, solid, reliable information? It is to introduce this volume to this type of intelligent reader that this article is written.

The very externals of the volume testify to its scientific approach. Its handsome appearance, as such books go, is a tribute to the Chicago University Press, which published it. Of its almost 600 pages 364 constitute the text of the discussion and all of 200 pages contain footnotes. Beyond the notes are about 45 pages of bibliography in a dozen different languages; and beyond that is an extensive index. Moreover, the notes and bibliography are not there merely for decoration; they are closely related to the text of the book. One must read text and notes together in order to get the full value and meaning of what the author has to say.

We talk about scholarship glibly in America, frequently applying the term loosely and indiscriminately to mere bookishness or to the possession of ob-

scure information. We thus rob the term of its essential meaning, if not of almost all dignity. Scholarship is founded, of course, on knowledge laboriously acquired; but to be fruitful it must also be served by a disciplined, creative imagination. It must be able to pick out the causes, or motives, behind the actions, and the facts behind the words which so often obscure them. Each historian places himself, so to speak, on a high vantage point from which he can look back and view the past. Each such vantage point affords a somewhat different panorama. One man sees for the most part how people in the past worked and earned their living; another how they related themselves to the society in which they lived and how they built up their institutions; a third sees how they worshipped God and draws conclusions about human fears and hopes and dreams.

No one scholar, studying the past from his own viewpoint, can see all of it at once. Life in the past, as in the present, was too complex for any one person to "see it steadily and see it whole." He sees it in perspective and that is how he describes it. The more such descriptions the rest of us learn to know the more exact our knowledge of the total past. It follows that we should be especially grateful to a historian who has found a new vantage point and therefore gives us the picture of the past from a new angle and in a new light.

Dr. Guido Kisch, in "The Jews in Medieval Germany," presents just such a new viewpoint in the study of the Jewish past. One of the foremost students of the history of German law, Dr. Kisch was professor at the Universities of Prague and of Halle and the author of a great many books and articles on the subject of his choice. While still in Germany, he had written also on aspects of Jewish history and cooperated with other scholars issuing a learned magazine called *Zeitschrift fuer die Geschichte der Juden in Deutschland*. Nazism drove Professor Kisch to the United States, and here he

*The Editor of the Jewish Publication Society
Describes a Notable New Work*

THE STORY OF A LONG STEP BACKWARD

By SOLOMON GRAYZEL

was invited to join the faculty of The Jewish Institute of Religion. Now more than ever he turned his vast learning and his creative mind to a combination of his two main interests in the history of the past: German law and Jewish destiny.

"Law," says Dr. Kisch, "as everyone knows, is a main pillar of social life." One has but to examine the laws of any period with some imagination to see how people lived and how they related themselves to one another. The law itself may be a dull and dry fact, but by telling what is permitted and what is prohibited it reveals what people considered good and bad, what authority they accepted or rejected, which social group had influence and which had none, and what people at a given time considered the proper kind of society. Changes in a law reflect and therefore lay bare the changes in the social group where that law prevailed. We have learned in recent generations to make use of Jewish law in this fashion, the Talmud, the various codes and the *She-elot u-Tesubot* serving as our source material. Dr. Kisch is the first to make a thorough study for this purpose of the non-Jewish, German law of the Middle Ages. Others before him have used Privileges granted the Jews in one or another country, or tried to set a single law into its general historical context. None until now has undertaken to probe an entire legal system, follow its development, trace its applications and draw therefrom conclusions about the life and destiny of the Jewish group. Such law, made by non-Jews and applicable to Jews, Dr. Kisch calls "Jewry Law," to distinguish it from laws made by Jews themselves for the regulation of their own lives, which we naturally call "Jewish Law." It is a valid distinction and a necessary one, and, although the expression "Jewry Law" may sound a bit harsh in English until one gets accustomed to it, it is apparently a term that has come to stay.

A considerable variety of legislation falls into this category. Scattered as the Jews were under many different authorities, laws regulating their relations to city, province and Empire accumulated during the centuries we call the Middle Ages. Which of these sets of law may be considered basic and most influential? Which expressed the fundamental attitude of the people among whom the Jews lived? Dr. Kisch answers these questions by calling attention to a compilation of German laws which has been known by the name of *Sachsenspiegel*. Eike von Repgow, a Saxon of the early 12th century, compiled this code of the traditional law of his province and also squared it with his ethical and religious sense. It soon became the standard work in German provinces and, modified in accordance with the customs of other places, or by the prejudices of some new editor, or by the new legal theories which time produced, it served as the guide for the generations which followed. If, then, we want to know exactly what the situation of the Jews was during the early period, before it was confused by new and more troublesome circumstances, the attitude of the *Sachsenspiegel* provides the answer. This law and attitude, moreover, served as guides for the most important court of law of those centuries, that of Magdeburg, which was looked up to as something of a Supreme Court and to which cases were referred by judges in other cities and provinces. Dr. Kisch collected all these statements of Jewry Law, those in the *Sachsenspiegel* and in its imitators, as well as the court decisions, and published them in a separate volume ("Jewry-Law in Medieval Germany," the American Academy for Jewish Research, Texts and Studies, III, New York, 1949). On the basis of these he presents in his new work a picture of the Jewish situation which is startlingly new and in some respects revolutionary.

It is obviously impossible to give more than a very few examples of this book's contribution to our knowledge of Jewish life during the Middle Ages. We have in the past been so obsessed with the stories of persecution that remarkably few books have been produced describing how the Jews actually lived and worked. The most famous work in this field, that by Moritz Guedemann, is about seventy years old and, though translated from

German into Hebrew ("Ha-Torah v'ha-Hayyim"), has never been translated into English. Israel Abrahams' "Jewish Life in the Middle Ages," is in a sense an interesting condensation of Guedemann's work; but little else of that nature has appeared. Dr. Kisch's book, though not intended to describe internal Jewish life, nevertheless provides some highly interesting sidelights. We learn, for example, that during the first thousand years of Jewish life in Europe, the Jews carried arms like any other free man of that day. They took part in the enforcement of law and in the defense of their places of residence against attack. It may well be that Jews participated in knightly tournaments; they certainly had the right of judicial combat. In the discussion of money-lending, Dr. Kisch fortifies the long-known fact, still ignored by almost all Christians, that Christian usurers were far from being a rarity all through the Middle Ages. Among the most interesting discussions in the book is that dealing with the special oath which Jews had to take in courts of law, with its strange ritual and extraordinary curses, revealing as much as anything else the black and gloomy corners of the medieval spirit.

The fact is, Dr. Kisch points out, that the *Sachsenspiegel*, this earliest compilation of German laws, shows almost no discrimination against Jews. Its motivating idea is impartial justice. Had this spirit continued to prevail, the story of the Jews in Europe would have been completely different. Yet, even while Eike

von Repgow was preparing this notable work, the entire Jewish position was being undermined. To be sure, the *Sachsenspiegel* continued for centuries to exercise its influence for justice and equality of treatment; it continued to express the Germanic spirit at its purest, so that the voice of the Magdeburg court, which based its decisions upon this code, occasionally was heard speaking with reason and impartiality. But new influences had begun to be felt; new forces made for inequality, prejudice and degradation.

These new forces were of three kinds: historical, religious and legal, though, of course, they overlap. The historical force was the need of the Jews for increased protection after the First Crusade. The position of the Jews in Europe, especially in the German provinces, had become so undermined by this outbreak of violence as to require their being taken under the wing of the secular government, that is, the emperor. Having been taken under such protection, they were deprived of the right to bear arms. Now arms were more than an ornament in the Middle Ages; they implied self-sufficiency, they were a mark of dignity, they gave status. To be deprived of them meant to be declassified. To need defenders has often meant to remain defenseless; and to be defenseless arouses contempt more frequently than pity. At the roots of prejudice there is always a large admixture of cowardice. The fact that the emperor soon thereafter announced that the Jews were the "serfs of his treasury," what-

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Ancient Rock Tomb Discovered In Israel

AN ANNOUNCEMENT by the Department of Antiquities stated that workers, while digging the foundations of a building near Romema, on the western outskirts of Jerusalem, had come across a rock-cut tomb.

Three loculi (niches) were cut into one of the walls of the tomb. In the first was a skeleton; in the second, two stone ossuaries, each containing the remains of two bodies. One of the ossuaries was inscribed "Yehuda" in Greek. The third loculus was empty and not blocked with rocks, as were the other two.

Other accidental discoveries have been reported from Tel Aviv, where roadworkers recently found ancient building

remains and parts of a tower or small fortress. Earth piled alongside contained coins dating back to the period of Antonius Felix, procurator of Rome in Judea between 52 and 60 C.E.

Near Tel Aviv port, the grave of a woman of the Hyksos period (era of the Patriarchs) was found. It contained silver rings, bronze needles, a scarab, and some pottery. In Beisan an ancient weight inscribed in Greek was found recently. Such weights, the Department said, were common in the area during the Hellenistic period. In Caesarea a broken tablet was found with an inscription of which only the word "Shalom" in Hebrew characters now remains.

"BUT, darling, don't you know?"
Fanni gasped.
"Should I?"

"He's terribly famous. Before Hitler . . . no, he couldn't, he's not that old . . . I guess it's before the war. Well, anyway, before something, he wrote an operetta . . . or was it a symphony? Everybody raved about it. . ."

Lisa looked into her sister-in-law Fanni's slightly protruding, slightly blood-shot, very large blue eyes and said sternly: "You're not making sense, Fanni."

"No, I'm not, am I? Well, anyway, when Mimi Sterne went to Karlsbad for the baths and got sidetracked and went instead to the Wagner Festival, because she changed at the wrong station and the train made a right turn instead of a left. . ."

"Madame!"
Lisa jumped at the rich baritone clap of thunder.

Fanni, however, glanced up, through a fluttering tangle of eyelashes and cooed, "Hans Behrent. How nice! How *very* nice!"

After both Lisa and Fanni had their hands kissed and Hans ceremoniously had seated himself, Lisa noticed the other, younger, man standing beside their table. At the same moment, Hans, as if recalling an event long since a memory turned toward him and said "I must introduce my friend, Emil Alexander."

Gravely, almost austere, when compared to Hans' overflowing exuberance, Emil acknowledged the introductions and seated himself.

This, then, is the composer, or the Wagner Festival, or whatever it was that Fanni was trying to explain, thought Lisa, more conscious of his expressionless silence than of the kaleidoscope words of Fanni and Hans.

"You have written music, I understand," she said, sounding like a patronizing dowager addressing a poor student. "Yes," he answered.

"I didn't mean it . . . that way . . ." she paused, feeling the color creep into her cheeks. "What I meant is that I never heard . . ." she floundered on.

Then she noticed that his face was no longer expressionless. His eyes were smiling.

"I do not know what you do, either," he said calmly.

The Story of a Degrading Sequel to Persecution

A TALE OF OUR TIMES

By LORRAINE KOBRIN

Their eyes caught and held and both laughed. Fanni and Hans turned to them.

"A joke!" said Hans, clapping his fat hands.

Emil's face lost its smile and again set into the expressionless mold. And when Hans and Fanni pleaded to be told the joke, he replied, in a low voice, "It was nothing."

In the pause that followed, in the slightly nervous fumbling with menus; during the words, so casual words, exchanged too quickly, or too slowly, she tried to penetrate the blank wall of his face. Surrounded by animation, by warmth and music and food and laughter, by faces alive with emotion, he sat alone, barricaded behind his wall. . .

"And what was the purpose of that?" Lisa asked Fanni, referring to the luncheon, after Hans and Emil had left them.

Fanni shrugged. "He wanted me to meet Emil."

"Why?"
"Oh, you know, something about subsidizing a concert . . . or something."

"You?" Lisa questioned.
Fanni grinned. "Your name darling. Since I married your brother and got your father's name, everyone thinks I'm musical . . . and rich."

Lisa laughed. "He certainly didn't put himself out to make an impression. The most terrific thing about him was his silence."

And yet, during the days that followed, Lisa could not completely forget Emil. In his withdrawal, in his rejection of them and all those around them, was a quality that had caught and held her imagination. She wanted to know more about him. She wanted to speak to him again.

About two weeks after the luncheon she called Fanni and asked for his address and telephone number.

"Why, darling. . ."
She could see Fanni, clutching the telephone, her eyes narrowed with delight, at this new development.

"I want to see him." Lisa answered her unasked question.

"He was kind of attractive . . . Fanni

murmured tentatively.

"I'm interested in him musically." Furious with herself for lying, Lisa, nevertheless continued "I just came across a story concerning a Czech composer of the same name and wanted to ask him. . ."

"Of course, dear, he *can* help you editorially . . ." Fanni said soothingly.

"If it's too much trouble. . ."
"Oh, no! Here it is," hastily Fanni repeated a midtown telephone number.

They met at a cocktail bar in the East 50s and although it was late afternoon the place still felt hungover from the night before, smelling slightly of stale perfumes, fermenting liquors and stagnant emotions.

"What am I doing? What's the point?" Lisa wondered, pushing through the door. Then she saw Emil and the questions lost some of their validity.

"Hello . . ." she said, extending her hand.

He held it for a moment and smiled as he said, "How are you?"

Sitting across from him, in the dimly lit room, very frankly she stared at him, trying to analyze what drew her to him.

"It is a little disconcerting . . ." he was still smiling.

"What?" she questioned, studying him. "That direct gaze of yours."

"Oh." She giggled to hide her embarrassment.

"Even if I am to be the basis of a piece for your magazine. . ."

"How did you know of it?" she questioned.

"I wanted to know what you do."
"Why?"

Now it was his turn to stare at her. Slowly, thoroughly, she felt his eyes cover her face, her neck, bosom, hands. Slowly he answered, "Hans told me you were a valuable contact."

This unexpected frankness held her silent for a moment and then, equally coolly, she replied, "I am. My father was Leopold Karsov. He left a musical

reputation and a great deal of money. Also, my own job, as editorial writer on *Musical Moments*, can help make you popular."

"So Hans told me."

"Is that his purpose in life—keeping you informed?"

"Hans?" He fingered the stem of his cocktail glass. "He is the dancing bear—with a new audience. Did you know that dancing bears hate to dance? That they must be whipped by the trainer before each performance?"

"And you are his trainer?" she asked lightly.

"I—oh no. . . ."

The pause that followed lengthened into an uncomfortable silence. He reached for a cigarette; she reached for a cigarette. He made a great ceremony of lighting both.

"I'd like to hear some of your music," she finally said.

"When?"

"Now."

At that he looked directly at her, for a long moment, and then smiling faintly, shrugged, "Why not?"

He lived in a loft that previously had been used by a storage company. It was large and dim and dusty. And empty. In it were only a few boxes, a small cot and a large grand piano.

"You have a choice—this or this." He pointed to a small orange crate and to the cot. "The cot is more comfortable."

She sat on its edge, listening to the Third Avenue "L," the East River tugs, the automobiles below; immersed in the silence surrounding them.

"Well. . . ." he said.

"You promised to play," she reminded him.

"Yes."

It was music strange to her. Not patterned like a Chopin, nor rebellious like a Stravinsky, it had a plodding, monotonous quality. While listening, she remembered a farm woman, out in Wisconsin, sitting on a bench in a small station, waiting for a train. She had sat as peasant women sit, her back bent, her elbows resting on spread knees, waiting. . . .

Lisa told Emil of the woman and briefly, so briefly, she saw his face light up.

"You felt it," was all he said.

That was the beginning. The visits to his—studio-apartment—Lisa never knew exactly what to call it—never bothered to call it anything—soon became a regular occurrence. She came. She sat on the cot. She listened to the music. Sometimes she brought some beer, some sandwiches. Other times they went down to one of the "joints" on Third Avenue.

Her friendship with Emil was different than any she had ever known. She listened to his music. She wrote a few stories about it, about him. They talked of many things—the world and its ideologies—men and their madness—but never a word about themselves. It was as if he had formulated a rule that all that was personal, that concerned them as a man and a woman, must be ignored, must be eliminated.

Sometimes she would feel his eyes upon her and answering his gaze she would look up. Silently they would stare at each other. Then his eyes would drop and he would say something or walk to the piano and begin to play.

Then, one afternoon, late in the Autumn, when the dusk was even more shadowy for coming through the begrimed window, Lisa, turning to light the student lamp she had brought Emil during a previous visit, felt him standing behind her.

She faced him before he could walk to the piano and lightly put her hands on his shoulders. "Why?" she questioned.

"Why. . ." he repeated in a bemused voice, his eyes upon her face.

And then, slowly, so slowly that she felt as if she were waiting through eons of time, he bent and holding her face with both his hands, kissed her lips. He held her very closely, for a long moment, and then moved from her.

"It is not good," he said.

"Why?" She walked around him, so that she could face him.

"You are different. You have not been through it all."

"Oh, for God's sake."

"No. I mean it. There was a woman. My wife. She was killed at Auschwitz. A child. A baby of seven months. My baby. Thrown against a wall by an SS man. Killed.

"But that's finished," Lisa reached for his hand. "I, too, was engaged to a boy

who was killed. For a while you weep; then the tears must dry. . . ." She knew it was not the same and in the dying syllables of the dying words, in his face turned reluctantly from her, she read defeat. Slowly she withdrew her hand.

"It is more even than they," he stared over her head into the dusky corners of the room. "It is living with cruelty, with madness. After that can any man live again with a woman? Can he trust himself. . . ."

"But you were not a part of it. Your music kept you safe."

"My music," he laughed. "Do you know why I am alive, while all the others of my group are dead? Because of my music. *They* liked it. Once, for three days I played. Without food. Without

EDDIE'S PANCAKES

EDWARD G. ROBINSON is a *latke lover*. When he contemplated his recent trip to Israel, he envisioned stacks of wonderful *latkes*. He was disappointed to find that Israel is not the home of Jewish cooking, and he did not have one typically Jewish dinner. So on his return he resumed eating *latkes* American style, and according to his specifications. His recipe for apple pancakes is as follows. (Housewives who find it doesn't work, please complain to Mr. Edward G. Robinson in Hollywood.)

Sift separately one cup of flour, add one-half teaspoon of salt and two teaspoons granulated sugar, sift together. Stir in one and a half cups cold sweet milk to make a smooth paste. Add four whole eggs, one at a time, and beat briskly. Peel and core three big sour apples, cut them into fine julienne strips, and marinate them in one-half cup lemon juice. Fold the apple strips into the batter and cook in well buttered individual frying pans by dropping two tablespoons batter into each buttered pan and cooking over a low flame until the cake is brown—about five or six minutes for each side. Another method is to brown larger cakes on one side, turn them over into a buttered baking dish or pan, and bake in a moderate oven (300 degrees) for an additional 8 to 10 minutes. Sprinkle the cakes with cinnamon sugar and serve very hot.

sleep. I, standing in a brothel, watching them eat, drink, have their women—I played, for seventy-two hours and I was afraid to stop, for fear they would kill me.”

She shrank from the hatred in his look.

“Yes,” he said, “my music kept me safe! I used it—as men use their cunning, their shrewdness and in the end I became debased—as any coward would. Don’t you see—there’s no part of me that they have not made rotten.”

“But it’s all over. It happened in a different life,” she continued to insist. Seeing that he was not listening, fiercely she accused him, “You are still playing for them.

He answered with a triumphant bitterness, “It is as I told you—debased. There is no part of me they have not made rotten.”

His back toward her, he walked to the piano. She picked up her jacket and the package of proofs and left the room.

She resolved that she would never, again, seek him out; that she would will her interest in him. Perhaps he was right. The life in the camps—concentration camps—DP camps—had changed him, perverted him. She was better away from him.

But, during the following week, at a musical reception she had helped arrange, partly for his benefit, she was conscious of no one else. Although she used elaborate devices to avoid his eyes and was flatteringly attentive to everyone else in the room, she knew his every movement. When most of the guests had left, he came over to her.

“Come,” he said, taking her hand.

Without question, she went with him.

He took her to their favorite “joint.” Oyer beer and sandwiches, he said in a complaining voice, “It is not as simple as I thought.”

“What isn’t?” she questioned.

“Getting rid of you.”

“Your command of idiomatic English is vastly improved. In fact, you speak like a native.”

“I said. . . .”

“. . . that it was not easy. . . .”

“. . . getting rid of you. . . .”

“Why try. . . .”

They walked to his place, through an evening swathed in fog, and the neon signs of red and blue and green seemed to gleam like jewels.

“I warned you,” he said, holding tightly to her hand, inside his coat pocket.

“You warned me,” she solemnly agreed and then both laughed.

“I love you,” he continued.

“You love me,” she agreed. “On Third Avenue you love me. Will you love me on Second—and on First?”

“You are a fool,” he said, flipping an imaginary speck from her nose.

“I’m a fool. You’re getting stuck.”

“No, you are,” his voice was now completely serious. “*Liebchen*, I warn you. There are moments. . . . there are moods. . . .”

“I, too, have my moments. . . . my moods. . . .” and she laughed, her voice strong and sure in the chiffon fog.

Yet, when they came to his room, involuntarily she hesitated before entering.

“You see. . . .” he said.

“What is it I am supposed to see?”

“Just that one small memory. . . . and it has left an impression. . . .”

Through the long white winter they saw each other almost every day, and their hours were full of exhilaration. They tramped through the park, challenging the biting wind, smearing their mouths and noses with jelly apples. When they went to the movies, they bought hot roasted chestnuts from the grinning Italian vendor. They delighted in doing childish things together, as if to make up for all the years, the years of difference, that lay between them.

Lisa saw a new, a lighter side, of Emil; gravely he would expound upon the difference between European and American snowballs or how long a beard must grow, according to international custom, before it was necessary to shave. He also told her of Elsbeth, the round-cheeked music student whom he had

married, “Just before the beginning of the end, when we were still hoping there would be no beginning. . . . and no end. . . .” and of Trudi, their baby, whom they had planned to make into a world-famous skier, because neither of them could ski. . . .

Sometimes Lisa would want to hold each day tightly to her and at other times she would will them to fly quickly to the time when Emil would ask her to marry him, to help him to rebuild his life.

Once, inadvertently, she said something about marriage, a casual, insignificant remark.

Emil did not respond and she glanced at him, her surprise growing to astonishment, when she saw the deep lines into which his face had fallen.

“I am afraid, Lisa. Still. . . .”

Then, so soon, the winter that Lisa would always remember as perfect, like a scene under glass, was breaking up. . . . the first tendrils of spring dissolving the etched black and whiteness into a smudged gray. . . .

In March the Philharmonic played one of Emil’s compositions. Entitled “Hebraic Symphony,” it had much of the dirge-like quality of his other works. Interwoven, however, was a melody of such sombre poignancy that Lisa could barely keep from crying out the first time she had heard it. Now listening to its enrichment by the magnificent orchestration, she felt it to be truly inspired.

Following the concert, Hans and Fanni and some other of their friends, insisted that Lisa and Emil come to a party. Grouped around the large table in the small French restaurant, they could not sufficiently praise “Hebraic Symphony.” All except one. Herbert Alburton, a

(Continued on page 22)

Britannica Finds a Resurgence Of Jewish Religion

THE 1950 *Britannica* book, just published by the *Encyclopedia Britannica*, contains many interesting facts on Israel and Judaism. It claims that there is a resurgence of religious feeling and interest among Jews in West European countries, to a larger extent in Belgium, Holland and France, and to a lesser degree in Italy. Not a few Jews in Europe who deemed themselves outside the fold because of their marriages to Christians are now attracted to the synagogue. The

establishment of Israel “disposed even agnostic Jews to believe in the possibility of miracles.”

Mindful of the increasing role of religion in the life of U. S. Jewry, the local Jewish welfare funds allocated greater sums of the major achievements in Jewish education in 1949 was the provision of improved facilities to enable children in rural districts to come to a central point where they could obtain a better Jewish education.

The following is the preface written by Dr. Leivintal for a new work by Rabbi Mordecai H. Leivittes titled "The Student Bible (Chumas La-Talmid), and published by the Hebrew Publishing Company. Rabbi Leivittes is the co-author of several texts such as "Modern Hebrew" and "Select Readings in Hebrew Literature" which have been widely used in high schools and in colleges. THE STUDENT BIBLE, covers the first half of Genesis, and is intended as a text for the study of Chumas.

IT IS hardly necessary to tell the student of Jewish education the role that the Bible, particularly the Pentateuch, played in the educational system of the Jew. As soon as the child was able to read, he was initiated into the text of the *Chumas* which formed the foundation of all his Jewish studies.

But this was in the past. Today, the system of instruction has been changed. Modern educational theories hold that it is more advantageous for the child to begin his Hebrew instruction with simple stories of his every-day experience told in words which he can easily master. *Chumas* has been postponed for a later period, and in many cases, it has been altogether eliminated. This is indeed a tragedy, because the Pentateuch is still the source of the entire product of the genius of the Jew, the mainspring from which there emerged the civilization of the Jew.

It must be admitted, however, that it is not easy for the child to master many of the difficult words and phrases in the *Chumas* text. The author has endeavored to solve this problem by preparing a volume which would enable the child to become familiar with the principal contents of the Biblical books, at the same time eliminating those passages which are too difficult for the child's mind to grasp.

A number of similar attempts have been made in past years by prominent educators, and their Biblical abridgements have been used in many of our Hebrew Schools. "The Student Bible," however, has the advantage of many improvements, which should recommend it to every teacher and educator.

The author, who has specialized in the field of education, has utilized his rich experience in many innovations and improvements which are to be found in this

A NEW "CHUMASH" TEXT

By DR. ISRAEL H. LEIVINTHAL

present volume. His main purpose was to create an interest in the child for this study and to maintain that interest. The original music to which a number of the passages have been set, the numerous artistic drawings which portray many of the incidents, are some of the methods adopted to win the pupil's interest.

The introduction in English to each reading selection helps the pupil grasp more easily the contents of the Hebrew passage. The exercises which follow every chapter have been prepared with great skill, and aid the child in retaining the Biblical words and phrases. Vocabularies for each lesson and a complete dictionary at the end of the volume will prove to be invaluable aids.

A happy innovation in this volume is the inclusion, at the end of each story,

of some of Rashi's beautiful interpretations and comments which give the student an insight into the deeper explanation of the Biblical words. Another innovation, which will prove of interest, is the explanation of the connection between each *Sidrah* and the *Haftorah* which has been assigned to it. This helps the child to understand an important feature of the Synagogue service.

I sincerely hope that this volume will succeed in winning our Jewish children to an understanding and a love of our Bible, which is our greatest contribution to world civilization, and which has remained throughout the ages the strength and the inspiration of all Jewish life.

Flowers and Vegetables From Israel By Air

IN ITS search for foreign currency the Jewish state is attempting to exploit every possible market abroad. It has even turned to the relatively small field of air transport of flowers, fruit and garden vegetables which are out of season in most countries of the world at just about the time they are in abundance in Israel.

Trial consignments of roses, gladioli and wild flowers to the U. S. and Switzerland by air, partly by Israel plane, were successful this winter. Although further experiments in the handling of flowers as transoceanic airfreight are still required, new orders were already received from Britain, France and Scandinavia on the strength of last winter's results.

Israel may soon export bulbs of gladioli, tulips and hyacinths. The quantities contemplated are naturally still small and next year will probably amount to only two tons of flowers at a price of up to 10,000 pounds in foreign currency, but within four years of an annual export cargo worth 250,000 pounds is foreseen.

Soon some thirty or more new immigrants' villages in the southern plain of Israel will also begin to turn in their produce, having been encouraged by the Ministry of Agriculture to include this

export crop in their gardening schemes for each family. It is hoped to double the flower acreage next year. Strawberries for export are also being introduced this year.

One of the major points on which plans for food exports are based is the fact that most crops ripen earlier in Israel than in other countries, earlier even than in North Africa. On this basis an exchange agreement has been worked out with Holland merchants, who ship potatoes here when the Israel crop is not available to take Israel surpluses of this crop in the Dutch off season. The only problem here is whether Israel can supply enough potatoes for the Netherlands market.

Small trial consignments of vegetables dispatched last winter to Scandinavia and other European countries arrived in good condition, but proved to be of varieties to which housewives there are not accustomed, so that changes will have to be introduced in local growing schedules for next season, together with more scrupulous grading. Cauliflower was sent by both sea and air, arriving in the European markets during the vegetable scarcity season in December. Tomatoes also survived an airtrip, but are not too plentiful at that time in Israel either.

NEWS OF THE MONTH

THE views of the Israel Government on the announcement by the Big

Three Powers concerning their arms shipments policy for the Middle East were outlined in Jerusalem in a formal statement by Premier David Ben Gurion in the Israel Parliament. The Premier's statement was approved by 64 affirmative votes.

The Premier said that Israel was satisfied that the discrimination against it by the sale of arms to the Arabs and the refusal to permit the Jewish state to purchase weapons had been eliminated, but he pointed out that the tri-partite statement was a unilateral action. He emphasized that since Israel is and has always acted as a sovereign state, this announcement can only be accepted as information.

Continuing his presentation, Mr. Ben Gurion said that the Israel Government is particularly satisfied by the fact that the Allied Powers called for peace in the Middle East, took a stand against the use of force and pledged action against an aggressor in the area. He declared that as a member of the United Nations and as an interested party Israel feels that the U.N. should not be satisfied with the American-British-French statement, but should do everything in its power to encourage and speed up the process of stabilization in the Middle East through peace treaties between the Jewish state and the Arab countries. The Premier moved his government to support any move in this direction launched by the U.N.

Returning to the three-nation announcement, he said that although the policy statement promised peace to the Middle East, no guarantee accompanied this promise. He welcomed the Big Powers' acknowledgment of the threat to Israel's security inherent in Arab rearmament and referred to the fact that the Jewish state drew the attention of the U.N. to the situation last February.

The Mapai and General Zionist deputies were among those who received the Premier's statement of policy favorably.

Jacob Rittin, speaking for Mapam, the left wing opposition, demanded that the government issue an explicit statement—and the Knesset endorse it—to the effect that Israel insists upon its unrestricted right to purchase arms in every part of the world, under conditions best for it and without being subject to, nor enslaved by, anybody.

Jacob Meridor, right wing Herut deputy, charged that the three power statement was a cloak for Britain's return to the Near East "through the back door." He specifically opposed the section of the policy statement calling for regional defense plans because his party rejects any agreements with the Arab states as long as some of them retain Palestine territory; he cited Egypt's presence in Gaza and Transjordan's control of the Old City of Jerusalem and the "triangle" area of central Palestine. He called for Israel to "stand up against the aggressors" in the future as it had done in the past.

Nathan Friedmann-Yellin, head of the Fighters Party, charged that the tri-partite policy "converts Israel into a protectorate of the Big Powers and compels the Jewish state to participate in the cold

war." Communist deputy Meir Wilner said that the Premier's statement was a sign that Israel was joining the Western Bloc and surrendering its freedom and sovereignty. He called on the Knesset to proclaim that Israel will not be converted into a springboard for the anti-Eastern European bloc.

Replying to his critics, Mr. Ben Gurion rejected all allegations that Israel would become a protectorate of any power. "We are grateful to those who helped us, whether they are Eastern or Western powers and we have no reason for severing our relations with any side," he insisted. "The government's announcement is based not upon what benefits the Big Three or the Cominform, but on the Israel Government's established policy. There is nothing in the tri-partite statement which affects our position."

Secretary of State Dean Acheson told members of the House and Senate at a joint meeting that the three power resolution on Near Eastern arms shipments "should greatly assist in promoting peace and stability in that important area."

Mr. Acheson, reporting on his meetings in London and Paris, said that he, British Foreign Secretary Ernest Bevin and French Foreign Minister Robert Schumann "agreed on a firm policy toward arms shipments and security for the Arab States and Israel which should greatly assist in promoting peace and stability in that important area."

A LIBRARY OF HEROIC DEEDS

IN THE cellars containing the archives of the Israel Defence Army there is now a collection of about four million valuable documents on the history of self-defense from the days of the "Bilu" and "Hashomer" down to our own times. It is only with the greatest difficulty that this tremendous mass of material has been brought under control.

Most of the material in the archives has reference to the last period of the Haganah and the War of Liberation. A collection has been made of all the historical material of the units and brigades that have been disbanded. There are rows and rows of files dealing with the units who with their sweat and blood created the glorious, historic reality that is the State of Israel.

The photographic department is concentrated in a separate section. By the side of the pictures of the "Hashomer" period have been placed the pictures of the War of Liberation, showing those who brought in the convoys, the stocking caps, the sten-gunners, the first uniforms, and other objects of interest, down to the latest operations in the liberation of the Negev and Operation Elath. Most affecting is the picture of young men in their stocking caps setting out in the darkness of night carrying on their backs food necessities for besieged Jerusalem.

It is the task of the archives to gather and preserve all the documentary matter connected with the self-defense of the people of Israel both in the Diaspora and in Israel. The archives are at the service of the public.

A further step in efforts to bring about an Arab-Israel peace was taken by the United Nations Conciliation Commission for Palestine in Geneva. The Commission handed to the Arab states and Israel a note clarifying its proposals of last March 29 that sub-committees of Arab and Israel representatives be set up to deal with various aspects of a peace settlement. The notes also expressed the hope that the subcommittees would be established without further delay.

☆

The Government of Israel was urged to reject any connection between a new highway it is building and a reported Anglo-American supported super-highway between Istanbul and Cairo.

Moshe Sneh, leading member of the left-wing Mapam Party, who made the plea to Premier David Ben Gurion, also charged that the super-highway, which would reportedly be routed through Lebanon, Israel and the Sinai Desert, "is aimed to fit in with Anglo-American war plans."

Pointing to the planned Ras el Nakura-Faluka road, which would cross the length of Israel, Dr. Sneh quoted officials of the Premier's office who said that it would be broad enough to handle the widest cars, in accordance with international standards. He asserted that Syria could be tied into the Israel highway via a spur to Mishmar Hayarden, while Transjordan could be reached via a feeder route from Hebron.

☆

Within 24 hours after the Big Three announcement on a new policy on arms shipments to the Near East, shell fire from Transjordan territory destroyed cornfields south of Hebron which were being harvested by Israel Bedouins.

The continuous shell fire apparently did not injure any of the Arabs, but did set fire to the corn. The entire harvest and barns in which it had been stored were lost.

☆

United Nations observers are investigating reports that several members of the Transjordan Arab Legion stationed on Mt. Scopus in Jerusalem—where the Hebrew University and Hadassah Hospital are located—were wounded by Israelis. Israel quarters deny that such an incident occurred.

High-ranking Israel and Transjordan officers met to discuss the number and

locations of the mixed Arab-Jewish patrol posts to be established along the frontier between the two countries to guard against infiltrates.

☆

The Jewish Agency announced a new plan for the absorption and resettlement of young immigrants. In the future all physically fit, unmarried men and women from 17 to 35 years of age will not be accepted in immigrant reception camps, but will be sent to a special reception camp in Haifa. There they will be given a choice of entering a work camp or joining a collective or semi-collective settlement.

Another warning that the Israel Government alone cannot cope with the problem of immigrants' absorption, but that an all-out pioneering effort is needed was given by Premier David Ben Gurion. The Premier spoke at Kiryat Chaim at a convention of Mapai Party workers in agricultural settlements.

Mr. Ben Gurion criticized persons who felt that Socialism could only be "realized through the seizure of power." Israel will not go "this way," he stated, adding that "our method is based on voluntary effort and pioneering enterprise."

☆

Plans for the resettlement of 60,000 immigrants and their families in "tent villages" before the rainy season starts have been worked out by the Jewish Agency's Absorption Department and the Ministry of Labor.

The project calls for the establishment of colonies of canvas-walled, stout-roofed huts near work centers in various parts of the country. A total of 25,000 such tents will be erected near Safad, Tiberias, Hedera, Herzlia, Nathanya, Petach, Tikvah, Jerusalem and Beersheba.

☆

A comprehensive report on the situation of raw and building materials in Israel has been submitted to Parliament by Dr. Dov Joseph, Minister of Supply. Dr. Joseph was reported to have warned that if raw materials valued at £3,500,000 are not immediately imported by Israel, all factories and building will be paralyzed.

Work will begin this month on a artificial reservoir to hold 10,000,000 cubic meters of water to be used for irrigation and hydro-electric purposes, it was announced here today. The reservoir, which will be located in the Yavniel area, near

Tiberias, is one of the major components of the famous Lowdermilk plan for the rehabilitation of Israel's water and soil resources. It will cover 3,500 acres and will provide water for the Jordan Valley, the Yavniel Depression and Lower Galilee. A large dam and power station will be built across Wadi Fajjas. Teams of surveyors and engineers are now engaged in preparatory work.

☆

The largest and most modern clinic and hospital organized by the Kupat Holim—the nationwide health and medical service of the Histadrut—was dedicated at Petach Tikvah. The hospital when completed at a cost of approximately \$640,000, will contain 110 rooms and will serve an area of some 150,000 persons.

COMMON SOURCE FOR JEWISH AND CHRISTIAN MUSIC ANNOUNCED

THE common source of Jewish and Christian liturgical music in the ancient Jewish Temple in Jerusalem, a subject of controversy for almost 2,000 years, has been substantiated by Dr. Eric Werner, a leading American musicologist, composer and teacher.

The Hebrew Union College-Jewish Institute of Religion has announced that Dr. Werner, after careful analysis of synagogue and church music and liturgy, and after exhaustive investigations of several European and Middle East sources, has established and documented the common origin of the music and liturgy—this has long been the contention of the Roman Catholic Church. Dr. Werner is professor of Jewish Music at the H.U.C.-J.I.R.

Msgr. Prince Rampolla, Papal Secretary, invited Dr. Werner to deliver an address on "The Interdependence of Synagogue, Byzantine and Gregorian Chant" before the International Congress of Catholic Church Music at the Pontifical Institute of Sacred Music in Rome at a special Holy Year convocation. While in Rome, Dr. Werner, at the invitation of Msgr. Iginio Angles, prefect of the Pontifical Institute of Sacred Music, presented some papers on the common liturgical and musical ground.

Dr. Werner has marshalled his evidence from many scattered sources, including France, Ireland, Germany, Italy, Greece, Armenia and the Balkans, and Palestine, Egypt, Syria, and Mesopotamia.

NEWS OF THE CENTER

Tickets For Coming High Holy Days

The Ritual and Religious Service Committee is now making plans for the sale of seats for the coming High Holy Days both in the Auditorium and the Synagogue. Members of the Center who occupied seats last year are urged to please notify the Center office immediately whether they wish to occupy the same seats during this year's High Holidays. Seats not ordered will be assigned to other members wishing to worship at the Center.

Impressive Consecration Exercises Held On Shavuot

The annual Consecration Services took place on the first day of Shavuot, Monday, May 22nd, in the presence of a congregation that was filled to overflowing. The main theme was a "Cantata" called "The Role of Hassidism in Jewish Life," written by Dr. Levinthal and Rabbi Saltzman on a text suggested by Rabbi Louis I. Newmann, in which all the Consecrants participated. The songs depicted the beauty and the richness of the life of Hassidism. The class was assisted in the singing by our Men's Choral Group, under the leadership of Mr. Sholom Secunda, which added to the impressiveness of the occasion. Rabbi Saltzman addressed the Consecrants and Rabbi Lewittes conferred the blessings. Cantor Sauler was the soloist. Mrs. Laura Rubin is teacher of the class. The following girls constituted the Consecration Class this year: Judith Amster, Ileana Altman, Nina Ballas, Joyce Garber, Judith Goldstein, Deborah Kallen, Shari Kaye, Harriet Marco, Marcia Nurnberg, Judith Rosenthal, Bernice Sussman, Joan Seligman, Helen R. Wien, Irma Weitzman, Helene Wolfe, Rena Rosenbaum, Linda Resnick, Barbara Miller, Marion Yablon.

Young Folks League Continue Weekly Roof Meetings During Summer

The Young Folks League will continue their weekly meetings on the roof, weather permitting, every Tuesday evening. Admission is limited to members only upon presentation of their 1950 membership cards. Come and join in the sociability and cool relaxation of summer evenings.

During "Nine Days"

The Gym and Baths Department will be closed during the "Nine Days" beginning Sunday, July 16th through Sunday, July 23rd. The department will reopen as usual on Monday morning, July 24th at 10 a.m. for women.

Holiday Gym Schedule July 4th

The Gym and Baths Department will be open on Tuesday, July 4th for men from 10 a.m. to 2 p.m. and for boys from 2 to 5 p.m.

Summer Gymnasium Schedule

The following Gym and Baths Department schedule will prevail during July and August:

Monday:

Women 10 a.m. to 3 p.m.;

Men—3 to 10:00 p.m.

Boys—3 to 5 p.m.

Tuesday:

Women—10 a.m. to 10 p.m.;

Girls—3 to 5 p.m.

Wednesday:

Women—10 a.m. to 3 p.m.;

Men—3 to 10 p.m.

Boys—3 to 5 a.m.

Thursday:

Women—10 a.m. to 5 p.m.;

Girls—3 to 5 p.m.;

Men—5 to 10 p.m.

Friday:

Men and Boys—1 to 6 p.m.

Sundays and Legal Holidays:

Men 10 a.m. to 2 p.m.;

Boys—2 to 5 p.m.

Summer Library Schedule

The Library of the Center will be open during July and August on Mondays, Tuesdays, Wednesdays and Thursdays from 4 to 8 p.m., and on Fridays from 2 to 5 p.m.

Acknowledgment of Gifts

We acknowledge with thanks receipt of a donation for the purchase of Prayer Books and Taleisim from the following: Mr. and Mrs. Herman J. Greenhut in honor of the Bar Mitzvah of their son Philip.

Mr. and Mrs. Sidney Kotimsky in honor of the Bar Mitzvah of their son, Melyvn Roy.

Mr. and Mrs. Herman Swarzman in honor of the Bar Mitzvah of their son, Herbert.

Sabbath Services

Friday evening services at 6:00.

Kindling of candles at 8:11.

Sabbath services, "Hukat" Numbers 19.1-22.1; Prophets-Judges 11.1-33, will commence at 8:30 a.m.

Mincha services at 6:00 p.m.

Rabbi Saltzman will preach on the weekly portion of the Torah.

Daily Services

Morning services at 7:00 and 8:00 o'clock.

Mincha services at 7:30 p.m.

Additions to Library

The following books have been added to our library and are now in circulation:

The Republic of Israel—*Dunner*

The Book of Kings I & II

Soncino

Jerusalem Has Many Faces

Stamper

Report On Israel—*Irwin Shaw*

Embarkation—*Murray Gitlin*

Young Hearts—*David Maletz*

In Search—*Meyer Levin*

The Wedding—*Hanna Stein*

I Saw the Battle of Jerusalem

Harry Levin

The Army of Israel

Col. Moshe Pearlman

A Guide to the Talmud

Harry Silverstone

Beth Ha B'Hirah

R. Menahem Meiri (Hebrew)

We gratefully acknowledge receipt of gifts of books for our library from the following:

Mr. Ben S. Michaelson in memory of Mrs. Michaelson.

Dr. and Mrs. David Farber in honor of the birth of a grandson.

Inta League Clubs, B. J. C.

Mr. and Mrs. Irvin Rubin

Dr. Abraham Asen

Mr. R. Shields

Bar Mitzvah

A hearty Mazel Tov is extended to Dr. and Mrs. Arthur Isaacs of 125 Ocean Avenue on the Bar Mitzvah of their son, Robert Messing, which will be celebrated at the Center this Sabbath morning, June 24th.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ANDERMAN, Miss TERRY
Res. 955 Hegeman Ave.

*Proposed by Stanley S. Leshaw,
Sylvia Perlow*

BASSUK, JACOB

Res. 572 Montgomery St.
Bus. Real Estate, 79 Tompkins Ave.
Married

*Proposed by Abraham Silverman,
Leo Kaufmann*

BERGER, MURRAY H.

Res. 761 Blake Ave.
Bus. Printing, 200 Varick St.
Single

Proposed by S. Lorie Weksler

GOLDSTEIN, Miss HENRIETTA

Res. 356 East 2nd St.
Proposed by Nat Horowitz

KASARSKY, Miss GLADYS

Res. Linden Blvd.
*Proposed by Marvin Blickstein,
Morton Weinberger*

KRISCHER, SAM

Res. 1771—49th St.
Bus. Diamonds, 36 W. 47th St.
Single

Proposed by Benj. Kestenbaum

LESSING, Miss RHODA

Res. 1511 Sterling Pl.

MESSINGER, JACK

Res. 201 Eastern Parkway
Bus. Lawyer, 251 W. 42nd St.
Married

*Proposed by Herman Lambert,
Jacob J. Schwartzwald*

POSKLENSKY, DAVID

Res. 520 East 48th St.
Bus. Television Service
Single

ROSS, MILTON

Res. 105 Sutter Ave.
Bus. Accountant, 505—5th Ave.
Single

*Proposed by William Brief,
Seymour Eisenstadt*

SHAPIRO, JERRY

Res. 1225 Eastern Parkway
Bus. Accountant, 347 Madison Ave.
Single

SIEGEL, Miss TERRY

Res. 4812—14th Ave.
*Proposed by Harold Kalb,
Jack M. Zolotsky*

ZWERIN, EDWARD H.

Res. 1381 St. Marks Ave.
Bus. Photography, 40-03 National
Avenue

*Proposed by Muriel Goldsmith,
Louis Sklar*

Late Applications:

GELDZEILER, Miss BESS

Res. 125 Division Ave.

GREENBERG, WILLIAM H.

Res. 641 Crown St.
Bus. Wholesale Mdse.

Single

*Proposed by Kenneth Levine,
Helen Brasner*

LOWE, AARON E.

Res. 1289 Union St.
Bus. Adult Games, 27 W. 20th St.
Single

SILVERSTEIN, BENJAMIN

Res. 263 Brooklyn Ave.

Bus. Contractor

Married

*Proposed by Herman L. Wein,
Milton Harris*

SUROWITZ, FRANK

Res. 277 Eastern Parkway
Bus. Lawyer, City of N. Y.
Married

*Proposed by Chas. Rubenstein,
Maurice Bernhardt*

ZINN, PAUL

Res. 201 Crown St.
Bus. Paper, 30 Gt. Jones St.
Married

*Proposed by Edward I. Becker
SAMUEL H. GOLDBERG,*

Chairman, Membership Committee.

Baccalaureate Service to Our Graduates

The annual Baccalaureate Service for the graduates of all the schools of our institution, as well as for the members of the Consecration Class, will be held this Sabbath morning, June 24th. Rabbi Lewittes will preach the baccalaureate sermon. The graduates of our Hebrew School, Sunday School, Post Graduate Class, Post Bar Mitzvah Fellowship, Senior Group and Center Academy are all asked to be present. Their parents too are invited and urged to attend this service.

The Benjamin Hirsh Memorial Award, which is offered annually to a member of the Junior Congregation will be awarded at this Service.

Young Married Group Ends Fine Season

The Young Married Group of the Center has a fine record of successful meetings and affairs for this season. At the last meeting in May they were privileged to have our own Rabbi Manuel Saltzman speak to them on the subject "Jewish Attitude Toward the Family." Rabbi Saltzman emphasized the point that "Kidushin" or sanctity has always been the cornerstone of the successful Jewish marriage. He also brought out the relevancy of Jewish law ethics, and customs to the young American couple. The discussion which followed was stimulating and provocative. Other meetings during the season were enjoyed most pleasantly by the featuring of movies, quiz games, "Eternal Light" scripts, special programs for timely Jewish holidays, etc. Each meeting was concluded with the serving of delicious refreshments, and dancing and socializing followed. The concluding meeting of the season on June 22nd set aside for Election of Officers and featured a "Square Dance" proved to be a most delightful end of season program. The group hopes to continue their fine activities next season and invites all Young married couples to join their ranks.

Personal

Dr. Jules B. Aaron, son of the late Mr. Hyman Aaron and Mrs. Aaron, has successfully completed his examinations for specialization and has been certified as a Diplomate of the American Board of Obstetrics and Gynecology.

The Loss of Hyman Aaron

(Continued from page 4)

One of the functions of the ancient priests was *bedek babayit*, to take charge of the examination of the physical condition of the Holy Temple. In this sense, too, Mr. Aaron was a true priest. As Chairman of our House Committee, he watched over every nook and corner of the Center. If we glory in its beautiful condition, we owe this in large measure to his watchful eye.

He took an interest in every worthwhile undertaking. He was proud of the achievements in Israel and took pride in every progress that was made in the religious life of American Jewry.

We share with his family his loss. His name will ever be remembered by us with blessing. ISRAEL H. LEVINTHAL.

IN OUR HEBREW SCHOOL

IMPRESSIVE graduation exercises were held by the Hebrew and Religious Schools on Sunday, June 11. Awards were given to the following:

The Kushner Memorial Award to Harold Kushner.

Post Graduate Hebrew Award to Tobia Brown. Honorable Mention, Shirley Arenow and Rena Rosenbaum.

Young Folks Award to Robert Gluckman, Julia Heimowitz and Sandor Schaeffer.

The Rachmil Gold Medal for General Excellence to Sol Tanenzapf.

The Parent-Teachers Association gift to Arthur Rudy.

The Faculty Gifts to Harvey Gottlieb and Paul Kushner. Honorable Mention, Edith Glanz and Barbara Gross.

Sunday School Gift for General Excellence to Ruth Lieberman. Honorable Mention, Lucile Math, and Phyllis Lorberblatt.

The following received diplomas and certificates:

HEBREW SCHOOL GRADUATES

Norman Berkowitz, Ruth Berman, Arthur Brimberg, Bernard Brooks, David Dinin, Bernice Eiselman, Jeannette Flamm, Edith Glanz, Robert Gnaizda, Robert Goldberg, Marilyn Goldstein, Harvey Gottlieb, Barbara Gross, Burton Honig, Joseph Karp, Jerome Kern, Paul Kushner, Lawrence Levy, Ellen Palley, Alan Richman, Arthur J. Rudy, Robert Sale, Sol Tanenzapf, Richard Weinberger, Stanley Weinstock.

SUNDAY SCHOOL GRADUATES

Sara Berenson, Rhoda Bernstein, June Beskin, Mary Ann Gittleman, Ann Halperin, Marsha Katz, Ruth Lieberman, Marilyn Levine, Phyllis Lorberblatt, Gloria Leffer, Lucille Math, Joyce Perlin, Janet Ross, Jewel Schachter, Elaine Seideman, Joan Smallberg, Renee Stelzer, Rochelle Willick.

POST-GRADUATE HEBREW CLASS

CERTIFICATES

Helen Aronow, Tobia Brown, Irving Dworetzky, Rena Rosenbaum, Alan Sloate, Corinne Zucker.

POST-BAR MITZVAH CERTIFICATES

Melvin Aminoff, Norman Beris, Laurence Berger, Morton Cohen, Paul Davis, Robert Gluckman, David Goldstein, Harvey Greenberg, Harold Kushner, Amnon Orent, Samuel Rappaport, Alan Sloate, Richard Stadin, David Teperson.

SENIOR GROUP CERTIFICATES

Shirley Aronow, Julia Heimowitz, Ruth Klinghoffer, Robert Kritz, Isabel Miller, Sandor Schaeffer.

* * *

Registration for the new term is now in progress. It is most important for parents of students now enrolled as well as parents of new students to enroll their children before the close of June. Since our school boasts a peak registration, we have been forced to turn away some late-comers. Prompt registration will assure the student of a place in our school and will make for an efficient start at the beginning of the new academic semester. The first day of the new semester has been set for Thursday, September 7, 1950, at 10:00 A.M.

* * *

The final meeting of the P.T.A. for the year was held on Wednesday, May 17. Mrs. Julius Kushner, who presided, presented a report on activities for the past year. She pointed out that the P.T.A. had enjoyed a very successful season and aided the Hebrew School in many of its extra-curricular activities. Mrs. G. Spinrad presented a brief address on celebrating Shavuot. Rabbi Lewittes, in his progress report, emphasized the raising of standards during the past year and the continuation of Jewish education in the

high school years after Bar Mitzvah or after graduation from the elementary Hebrew School. The guest speaker, Mrs. Augusta Saretzky, consultant of the Jewish Education Committee, spoke on new trends in Jewish education. Cantor William Sauler rendered several songs in Hebrew and Yiddish.

The annual collection for the Histruth Ivrit was carried on successfully by the students of the Hebrew School under the direction of Mr. Edelheit. A total of \$285. was collected. These funds are to be used for Hebrew publications and the promotion of Hebrew culture in the community.

CHILDREN'S SERVICE FOR HIGH HOLY DAYS TO BE INTRODUCED

At a recent meeting of the Ritual committee it was decided to form a special service during the High Holy Days for children in the lower grades of our school. This service will be conducted by one of the members of our faculty and will be free to all.

In addition, the Junior Congregation will conduct its regular service in the Beth Hamidrash. The Junior Congregation services are designed for boys and girls up to the age of 18 and for students in our higher grades. The cost of tickets is \$2.50. The services will be conducted under the direction of Rabbi Mordecai H. Lewittes and the officers of the Junior Congregation.

JUNIOR LEAGUE CLOSES SUCCESSFUL SEASON

THE Junior League has just completed one of its most successful seasons. There is no doubt that this success is due, in a large measure, to the efforts of the group's leader, Mr. Joseph Aaron and its officers, consisting of Allan Levy, President; Irene Spatt and June Goldstein, Vice-Presidents; Gene Eckstein, Secretary; Dianne Staden, Treasurer; also members of the Executive Board—Joel Sugar, Hugh Greenberg, Jack Sprung, Doris Ohlsen and Marty Karlin.

The season was rich in both cultural and social highlights and the best proof of its success was the excellent attendance all through the year. The group welcomed the Jewish holidays with a panel discussion on the meaning of "Rosh Hashanah to the American Youth." A youth leader from the Zionist Organization of America addressed us on the

progress of the State of Israel. The attitude of the Jews in the November elections provided a spirited political evening. Our College Youth Service in December proved successful beyond our fondest dreams. Rabbi Saltzman provided one of the most interesting evenings with a discussion of the problem of intermarriage. During Jewish Music month, Mr. Sholom Secunda visited with us and brought the history of Jewish Music to life for us. During Brotherhood Week, a speaker from NAACP discussed intergroup relations on the American scene. In April we heard a report on Yemenite Life from Mr. Gluska, Yemenite member of the Israeli Knesset. The last of our specifically Jewish programs was a discussion of American Jewish Congress Activities by the Assistant Director of the

Brooklyn Jewish division. The programs were rich socially too. Of course, the Spring Prom was the year's highlight. Its success was made possible by the fine sociable spirit developed at our monthly socials, our mid-winter hop and our United Jewish Appeal social, at which we raised over \$1,000.00 in contributions. Other programs included square dances, novelty game nights and on the more serious side, some fine musicales. Occasional movies, book reviews, panel discussions on timely topics all added zest and variety to our programs.

Next year many of our leaders are moving on into the Young Folks League. We hope that our new officers and Executive Committee who were elected to office on June 8th will prove as able in providing inspired meetings for our Junior League, the College Age group of the Center.

THE YOUNGER MEMBERSHIP

BY THE time this is in print the new administration of the Young Folks League will have been elected. It is therefore, my pleasure to express my heartfelt thanks, as well as that of the members of the Young Folks League, to the outgoing administration for their splendid work and cooperation. To the officers, members of the executive committee, the many chairmen and members of the Young Folks League who were instrumental in effectuating our cultural, social and philanthropic program goes our sincere appreciation.

Though it may be said with all due modesty, that the past year has been a banner year in the annals of the Young Folks League, we cannot rest on our laurels, nor feel contented. The Young Folks League must not only maintain its present standards, but must intensify its efforts in as many aspects of Jewish communal life as possible, so that we may be in fact emulating the finest traditions of the Center.

I feel confident that the incoming administration will strive to be equal to this task. To all of you, the best of luck for a very fruitful year.

—MILTON REINER, *President*.

Graduations

Miss Grace Gribetz, daughter of Mr. and Mrs. Louis J. Gribetz, graduated from Cornell University with a degree of B.S. Miss Gribetz took special courses

CENTER ACADEMY GRADUATION

ON WEDNESDAY morning, June 14th, the Graduation exercises of the Center Academy took place. It was an occasion of joy and solemnity. Parents, grandparents, relatives, friends, staff, officers of the school and the Rabbis of the Center all were there to wish our graduates well.

The two plays—one English and one Hebrew which were presented by the graduates, are indicative of the kind of activities that the Center Academy stresses and of the great variety of information the boys and girls acquire during their stay in school.

The trips to Philadelphia, Boston and Washington which they took during this year to enhance the learning of the past and present history of the people of the United States, served as a basis for the English play entitled, "Was It Real?"

The Hebrew play, "Yisrael Ha'Miklath Shel Ha'Olim Ha-Ivrim" or "Israel—the Refuge of the Jewish Immigrant," showed how thoroughly familiar these boys and girls are with the spiritual, social and economic problems with which

in law and labor relationship. She had a leading role in the Octagon Play.

Miss Marilyn Mittman, daughter of Mr. and Mrs. Philip Mittman of 283 Montgomery Street was graduated from New York University School of Education, receiving a B.S. degree.

Congratulations

Heartiest congratulations and best wishes are extended to:

Dr. and Mrs. Nathan Adler of 1269 President Street on the birth of a son, Roger Franklin, to their children Dr. and Mrs. Daniel H. Adler in May; also on the birth of a son, Norman Seth, to their children Mr. and Mrs. Herbert M. Perr of Rockville Center, L. I., also born in May.

Mr. and Mrs. Harry Buchman of 655 Montgomery Street on the marriage of their son, Irwin P., to Miss Lenore Rosenberg on June 25th.

Mr. and Mrs. Aaron Gottlieb of 1601 Carroll Street on the Bar Mitzvah of their grandson, Mark L., at the Center on June 24th.

Mr. and Mrs. Solomon Mitrani of 444 Crown Street on the marriage of their daughter, Donna, to Mr. Alfred Abram-

son of Philadelphia at the Center on June 18th.

Mr. and Mrs. Samuel N. Shapiro of 1311a Carroll Street and Mr. and Mrs. Max Goldberg of 410 Eastern Parkway on the marriage of their children, Lora Shapiro to Robert Goldberg at the Center on June 20th.

Mr. Abraham Shapiro of 725 St. Marks Avenue on the Bar Mitzvah of his grandson, Erich Wolf Segal, on June 24th.

Dr. Martin M. Shir of 652 Eastern Parkway on the marriage of his daughter, Florence, to Mr. Martin Osman on June 18th. Congratulations are also extended to the grandmother, Mrs. Lena Rosenman.

Mr. and Mrs. Sidney Silber of 1141 President Street on the Bar Mitzvah of their son, Ronald, on July 1st.

Seminary Confers New Honor On Dr. Levinthal

At the graduation exercises of the Jewish Theological Seminary last Sunday, June 18th, Rabbi Levinthal was awarded the Solomon Schechter Citation. This year's graduation took note of the fiftieth anniversary of the Rabbinical Assembly of America, the organization that is composed mostly of the alumni of the Seminary.

PAGING SISTERHOOD!

"Gratia cum laude"—thanks with praise to all of our Sisterhood women who have contributed so much effort, interest and cooperation toward the phenomenal success of our 1949-1950 program. It is a tribute to you that Sisterhood has grown to such stature. We may well be proud of our record. Let us, then, adjourn for the summer in well-merited leisure, secure in the knowledge that we have adequately served our Synagogue and our community.

SARAH KLINGHOFFER, *President.*

In Memoriam

"In nothing do men more nearly approach the gods than in doing good to their fellowmen." Hyman Aaron, our late Vice-President, more than any other individual deserves this epitaph. The institutions which he founded and lovingly tended, our own Center in particular, will forever remain as a monument to his greatness of heart, his breadth of soul and his sympathetic generosity. Although we shall miss him much in the years to come, we shall remember him for the good he has done to his fellowmen.

Sisterhood's Bouquets to Mothers

The manner in which Sisterhood paid tribute to our mothers this year was most unusual, for we presented them with floral, pictorial, lyric and dramatic bouquets. Twelve members who had celebrated their golden wedding anniversaries were honored in an impressive ceremony, preceded by a procession fittingly synchronized with the music of the "Anniversary Song" played by Ruth Bernhard. Those honored included Mesdames Philip Asher, Abraham Ginsburg, Pincus Glickman, Jacob Goell, Joseph Horowitz, Sol Horowitz, Samuel Katz, Jacob Macklowe, Morris Neinken, Jacob Reibstein, Meyer Rosen and Samuel Rottenberg. Lila Leonard, chairman of the afternoon presented each celebrant with a corsage of red carnations, beribboned in gold. Evelyn Sachs, Metropolitan Opera contralto, serenaded them in a program dedicated particularly to mothers,—a truly lyric bouquet, after which Mrs. Joseph Horowitz, a guest of honor, delivered a most eloquent and dramatic address on "Matriarchs In Israel." This was the

dramatic contribution to the bouquet. The pictorial phase was generously donated by Bernard and Anne Weisberg, who recorded in a moving picture the glorious events of this memorable program.

Installation of Officers

The Annual Meeting, held on Monday evening, June 5th, was another eventful and well-attended function. From every angle, the program was "different" from most trite installation exercises, yet it lacked nothing of formality, dignity or charm. Mrs. Abraham Lasky, President of the Metropolitan Branch of the National Women's League, who, as Installing Officer, treated us to a novel procedure. As she installed each officer, she extolled her virtues in verse, to the delight of all assembled. The gala atmosphere continued with the presentation of the technicolor film of Sisterhood's activities on Mothers' Day.

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Kiddush

The kiddush on June 10th, Rosh Chodesh, was sponsored by Mr. and Mrs. Sigmund Schwartz in honor of their son's graduation from the Medical School of the Long Island University, and his appointment to the staff of the Jewish Hospital.

A Vote of Thanks to "Hershey" Kaplan

We wish to express our sincere gratitude and thanks to "Hershey" Kaplan for her splendid chairmanship of Sisterhood's UJA campaign. Under her expert leadership, she unified the efforts of several groups in our Center, the results of which will prove of great benefit to the State of Israel. Her committee included Jeanette Richman, for Deborah Hadassah, Sylvia Sheinberg representing Eastern Parkway Chapter of Hadassah, Hebrew School, P.T.A. President Sarah Kushner and Hilda Geffen who served for the Center Academy. Special Gifts Chairman Lil Lowenfeld contributed much effort and time toward the success of the campaign. Although she is retiring temporarily from active service, we know Sisterhood can rely upon "Hershey" to give of herself in the future as she has so generously in the past. For all of which, "Hershey," take many bows and curtain calls, you have truly earned them.

Women In the News

Mabel Berman, member of our Executive Board, has been elected President of the Eastern Parkway Chapter of Hadassah; Ruth Bernhardt, our former President, celebrated her 25th wedding anniversary on June 7th. Heartiest congratulations! Bon Voyage to Frieda Katz, Sisterhood member and former Mizrachi president, who, together with her family, is leaving for a trip to Israel.

Mrs. Morris B. Levine has been elected President and Mrs. M. Robert Epstein, Secretary, of the newly formed Parkway Chapter of Brooklyn Hadassah.

Mrs. Julius Kushner was elected Vice-President of the United Parents Teachers Association.

A TALE OF OUR TIMES

(Continued from page 13)

Manchester music critic visiting the United States, was silent. Soon his silence became obvious.

"And you, Bert," said Hans, turning to him, "you did not think it magnificent?"

"Truly so," answered Alburton, softly, "the first time I heard it."

"Then you know our Emil," said Fanni, her hand covering Emil's.

"No," answered Alburton.

"But . . ."

The words ceased abruptly and the eyes turned — stared — first with question. . . .

"Why. . . ."

"What"

". . . does he mean. . . ."

Herbert Alburton faced Emil. "You knew Ernst Blecher," he stated, rather than questioned.

"Yes," Emil, now white-faced, replied, and arising from his chair, walked from the table, from the restaurant.

Lisa sat stunned, but as the door closed after Emil she realized that she must reach him, be with him. Swiftly she, too, arose, followed him.

As she reached the door as she opened

ZOHAR — THE BOOK OF SPLENDOR

(Continued from page 8)

his presence able to be eluded. Thereupon the Almighty stirs up a raging storm; that is, the judgment of a man, which stands always before the Holy One, be blessed, and relentlessly seeks his punishment. This it is then that strikes at the ship, and remembering man's sins, seizes him; then the man is caught in the tempest and illness fells him, just as Jonah "was gone down into the innermost parts of the ship; and he lay, and was fast asleep" (*ibid.* 1:5). Though the man thus lies felled, still his soul makes no move to return to his Master, to return and atone for his sins. Hence "the shipmaster came to him," that is, he who is the all-around helmsman, and the Good Inclination, "and said unto him: What meanest thou that thou sleepest? arise, call upon thy God" (*ibid.* 1:6); this is no time for sleeping; you are about to be taken up to stand trial for all your deeds in this world. Repent of your wrongdoing. Bend your mind to these matters and return to your Master.

it, the breaths which had been held, sucked in, spat out the word: "Stole" and then, gathering momentum, until she felt as if she were in the center of a hurricane, the word: "Thief."

She saw Emil at the end of the block and hurried to him, tried to take his arm, but he shook her off.

"I told you, once," he said harshly, "it is no use."

"It doesn't matter."

"That I am a crook. That I stole another man's melody."

"It doesn't matter."

"Is it impossible for you to see—that it cannot be different?"

"No! No!" she said, holding his arm close to her.

"Lisa," gently he disengaged her clutching fingers, "I did not want it to be this way. But from the beginning—I could not control. . . ." He walked on—swiftly walked on.

And through the misted night she thought she heard a voice that might have been Emil's, a voice that kept intoning, "Elsbeth . . . Elsbeth, my wife. . . ."

THE ROSE OF SHARON

Discursing on the verse: "I am a rose of Sharon, a lily of the valleys" (*Cant.* 2:1) Rabbi Simeon said: The Holy One, be blessed, bears great love to the Community of Israel, therefore he constantly praises her, and she, from the store of chants and hymns she keeps for the King, constantly sings his praises.

Because she flowers splendidly in the Garden of Eden, the Community of Israel is called rose of Sharon; because her desire is to be watered from the deep stream which is the source of all spiritual rivers, she is called lily of the valleys.

NEW BOOKS

"MODERN HEBREW LITERATURE," Trends and Values. By Simon Halkin.

The first work in English offering both the background and an evaluation of the chief literary works from the time of the European Haskalah (Enlightenment), up to the present day in Israel. Dr. Halkin, who received his education in the United States, is a noted Hebrew poet.

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There is hardly anything in the world that some men cannot make a little worse and sell a little cheaper, and the people who consider price only are this man's lawful prey.

—JOHN RUSKIN.

THE STORY OF A LONG STEP BACKWARD

(Continued from page 10)

ever it intended to accomplish, actually achieved their political and social ruin.

The Church had for centuries tried to place the Jews in an inferior, if not an impossible, position. It had even claimed jurisdiction over them. If it failed in this, since the secular powers derived certain advantages from control over the Jews, it nevertheless kept up a steady barrage of anti-Jewish legislation and propaganda. For a variety of reasons, Church influence was growing during this period of the 12th and 13th centuries. Canon law began to color and even creep into the domain of civil law, to some extent because of the fact that most legalists were Churchmen. The lawbooks which derived from, or followed the example of, the *Sachsenspiegel* showed progressive hostility to Jews and Judaism.

The third influence came a little later. It stemmed from interest in the study of Roman law. The late codes which Roman emperors had issued dated from the time when these emperors looked upon themselves as heads and defenders of the new Christian religion. These codes, now revived, were almost artificially superimposed upon the laws of the Germans and helped to divert, if not distort them. They decidedly fortified the deteriorating anti-Jewish attitudes.

The Jew, who until the First Crusade had held a relatively favorable position in Central Europe, now became an outcast about whom every evil could be believed. What lay behind this change, Dr. Kisch maintains, was neither racialism nor nationalism. These theories are modern explanations which Nazis used to good advantage. The former, Dr. Kisch proves, was unknown; the latter was practically unrecognized. The economic explanation, based on the assumption that a Jewish group was tolerated only as long as it was economically useful, comes closer to the truth, but would not of itself explain everything. It would have to be combined with religious distinctiveness to have any meaning for the deterioration which took place.

The point is that throughout the Middle Ages the forces of decency and tolerance persisted. Good historical writing, the result of profound research and clear reasoning and lucid presentation,

does not, of course, aim to teach moral lessons. Nor does it necessarily have to offer any principles for the guidance of modern life. Yet one cannot put down Dr. Kisch's volume without feeling that somehow it offers proof that even German character, which we have witnessed and which he experienced in all its horror, is not essentially evil. It might have developed differently in its relations to the Jews, as in other respects. External forces gave it a fateful turn in the late Middle Ages. May not new forces assert themselves? May not similar evil forces be abroad in the rest of the world today? A Jew must always know the past as well as the present and learn to distinguish between the evil and the good.

A postscript is in order about how this volume came to be published. The American Academy for Jewish Research, fully aware of Dr. Kisch's great scholarship, made it possible for him to do some of the preparatory work for this book, but it did not have the funds to publish it. During the past half dozen years, many Jews gave vast sums to all kinds of causes, some sensible and some foolish. But none could be found with enough perspicacity, with enough appreciation of modern scholarship, to make the publication of this highly significant study possible. It was left to the Chicago University Press to recognize outstanding merit. In this, too, there is a lesson.

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The Brooklyn Jewish Center Review

*August—
September, 1950*

**WHAT SHOULD THE
JEWISH COMMUNITY BE?**

By DR. ROBERT GORDIS

**NETUREI KARTA—ISRAEL'S
ANTI-ZIONIST JEWS**

By ADA OREN

THE REHEARSAL — A SHORT STORY

By BERTHA Z. BECK

"HEBREW MELODY" NATHAN

By HARRY E. WEDECK

NEWS OF THE MONTH

ROSH HASHONAH GREETINGS

THE MEANING OF THE HIGH HOLY DAYS

THE two holy days, New Year and the Day of Atonement, have neither a historical nor an agricultural origin. They are purely religious in nature and appeal to the conscience of the individual Jew. While they do not partake of the joyousness that characterizes the three Pilgrim Feasts, they are, nevertheless, not meant to be observed as days of sadness and mourning. They, indeed, remind man of his frailty and weakness, but they also bring with them the grand and comforting message of the forgiveness of God. The great God, the Judge of the whole world, who sits in judgment over man's actions and thoughts, is also a kind and merciful Father, ready to forgive, to extend atonement to those who return to Him in truth. All manner of mourning is as strictly forbidden on these days as on the other festivals; the greeting that one extends to his neighbor is also the same—*Yom Tov*, a happy day—and in every other respect they are observed as holidays, festive though solemn, bringing up serious reflections, but also great and comforting hopes. Their appeal to the Jewish consciousness has ever been most powerful, so that even the least observant Israelite endeavors to keep these days holy, abstaining from his daily occupations and participating in the communal worship.

☆

The blowing of the Shofar during the morning services in the synagogue on the two days of Rosh Hashonah constitutes the most prominent feature in the observance of the holiday. The sounding of the Shofar on New Year's day is intended to mark the solemnity of the occasion and to call for a searching examination of our deeds and conduct during the past year. The old year is gone, a new year is ushered in. Time advances, life is rapidly moving on. What use

have we made of our time? How did we spend the life given to us? The notes produced by the Shofar make us interrupt our ordinary occupations and consider in how far we have failed to realize the best and noblest that is within us during the past year. Thus, this indeed becomes a Day of Memorial, because the Shofar reminds us of the real purpose of life, of its sacredness and sublimity and of our failure to realize that purpose, and also inspires us to resolve to make amends and improve our ways in the future.

☆

The Penitential Season, beginning on the first day of Tishri, reaches its culminating point on the tenth day of the same month, called the Day of Atonement. This is a "Sabbath of rest" and a fast day, when we should abstain from all ordinary occupations, restrain all physical cravings and devote all our thoughts to the higher call of the soul. "For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the Lord." (Leviticus 16:30.)

Confident of the forgiveness and trustful of the mercy of God, the Jew celebrates the Day of Atonement as a festival, solemn but hope-inspiring. Sin is the result of human weakness. Man must and can overcome it. God is near, awaiting the efforts of man to strive against the allurements of sin. He is ready to help him in his struggle, if he only puts forth an honest effort to lead the higher life. This is indeed a cheering message that the day brings to all men. Not a relentless judge, but our own loving Father, sits in judgment over our actions and thoughts. In the words of Rabbi Akiba: "Happy art thou, O Israel! Before whom art thou being purified and who purifieth thee? Thy Father, who is in Heaven."—from "The Jewish Religion," by Greenstone.

CHASSIDIC HOLY DAY STORIES

THERE is a beautiful legend of the little farmer boy who, having been left an orphan at an early age, was unable to read, but who had inherited a large, heavy prayer book from his parents. On the Day of Atonement, he brought it into the synagogue, laid it on the stand, and, weeping, cried out: "Lord of Creation! I do not know how to pray; I do not know what to say—I give Thee the entire prayer book."

☆

Said the Besht: "The lion became enraged at his subjects, the animals of the forest. They asked the fox to placate the King of Beasts by relating to him an appropriate fable. The fox replied, however, that fear had caused him to forget his fables. Hence the beasts were compelled to wait on the lion themselves.

"In the same fashion, on the Awesome

Days, the people of the congregation should not depend upon their Rabbi to pray on their behalf. Each one should do so by and for himself."

☆

Once a disciple asked his rabbi, "Tell me, Rabbi, what do you do before you pray?"

"I pray that when I pray it should be with all my heart."

☆

On the evening of the Day of Atonement Rabbi Levi Yitzchok of Berditchev, "the poor man's rabbi," asked an illiterate tailor, "Since you couldn't read the prayers today what did you say to God?"

"I said to God," replied the tailor, "Dear God, You want me to repent of my sins, but my sins have been so small! I confess: There have been times when I failed to return to the customers the

pieces of left-over cloth. When I could not help it I even ate food that was not kosher. But really—is that so terrible? Now take Yourself, God! Just examine Your own sins: You have robbed mothers of their babes, and have left helpless babes orphans. So You see that Your sins are much more serious than mine. I'll tell You what, God! Let's make a deal! You forgive me and I'll forgive You."

"Ah, you foolish man!" cried Rabbi Levi Yitzchok. "You let God off too easily! Just think! You are in an excellent position to make Him redeem the whole Jewish people!"

The above tales were taken from Neuman's "The Chassidic Anthology," and Ausubel's "A Treasury of Jewish Folklore."

BROOKLYN JEWISH CENTER REVIEW

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No. 2

A CHANGE OF POLICY IN BRITAIN

THIS department has always been forthright in its condemnation of British actions, first as the Mandatory administering a league of nations trust for Palestine and latterly in the dealings of the British government with the State of Israel. We have at no time hesitated to evaluate the unworthy motives underlying the British policy. It has been our belief that we have rendered a service in pointing out the fact that the entire evil chapter in the history of British diplomacy has been part of a larger policy of appeasement which, beginning in 1931 with Japanese aggression in China, has successively, through Mussolini's attack on Ethiopia, Franco's rebellion and Hitler's aggressions, reduced the British empire to its present bankrupt condition. Nor have we failed to see and say that that which has been in the main a matter of state policy has at times been aggravated by personal idiosyncrasies such as the proven anti-Semitism of Bevin.

All of the above is by way of preliminary to the more pleasant occasion of a statement of our belief that the policy of the British government with respect to Israel appears to be changing for the better. (The necessities of the international situation and the proven unreliability of Britain's Arab allies may have some part—possibly even a large part—in this reformation. Nevertheless, by their works shall ye know them.)

Recently there was convened in London a conference of leaders of Jewish organizations throughout the British Commonwealth. Lord Henderson, Parliamentary under-Secretary of the British Foreign Office, made several pronouncements gratifying to his audience and indicative

of a more sensitive Foreign Office conscience. He announced that the British Government "will not hesitate to intervene" if the German authorities fail to deal with increasing anti-Semitism. On the question of Israel he gave official condemnation of the charge made in irresponsible and hostile quarters that its creation impaired the loyalty of English and Commonwealth Jews to their own countries. On the contrary, he conceded that the ties between Israel and these Jews tend to forge a stronger link between the young state and Britain. He acknowledged the salutary and therapeutic

THE GREATER REARMAMENT

OUR country is divided in its opinion as to the advisability of total or partial mobilization of our economic and military might to meet the challenge of the present crisis. There can, however, be no doubt that total spiritual mobilization is required if our hearts are to remain firm and our determination to withstand totalitarianism undiminished in these times which try men's souls and men's nerves. Planes and tanks may offer solid and vigorous opposition to the enemy but the resistance must have its origin within us. People who have lost all faith and will cannot be saved in spite of themselves. Communist propaganda has attempted to paralyze the democratic sinews of resistance. Unfortunately, we ourselves are providing the enemy with psychological bullets when in our panic and fear we go so far as to consort with Franco Spain. If we are to emerge triumphant in the psychological battle which is being spear-headed in the United

influence of Israeli democracy in the near East. He pointed to the recognition of the Jewish state by Britain and foreshadowed closer political and economic ties between the two countries in the future.

We have always held that British policy towards the question of the Jewish state has never truly mirrored English feeling. The world-wide disturbance of the day is a large price to pay for a belated identity between the heart and hand of England. Nevertheless, it is a matter of gratification that out of this disturbance this much at least of good can come.

—WILLIAM I. SIEGEL.

Nations, our strong moral rearmament is needed.

On this Rosh Hashonah, when mankind lies in the balance between War and Peace, the Shofar calls the free world to a total spiritual and moral mobilization. Only then will our fervent prayers be answered. "V'olatab Tikhatz Piba," "The iniquitous propaganda mouth shall be closed and all wickedness will vanish like smoke when Thou removeth the dominion of tyranny from the Earth."

—RABBI MANUEL SALTZMAN.

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

WE NEED A UNIVERSAL ROSH HASHONAH

IT IS in a depressed mood that we find ourselves as we usher in the New Year. Little did we dream that so soon after the war, we would find ourselves once more in a bloody conflict.

Many are losing faith in man's ability to attain peace and brotherhood. Man is a beast, is their conclusion, and war seems to express his natural self. Judaism, however, pleads with us not to lose faith in the higher ideals of life. That is the fundamental message of Rosh Hashonah and Yom Kippur. Man can conquer the beast that is within him, if he realizes the need for *Teshuvah*, repentance, of his sins and transgressions, and learns the truth—that he has within him the spark of the Divine, that he may rise, if he but will it, to the very heights of heaven. We have within our power the choice between life and the good and death and the evil. And the plea of Judaism is "Choose life and the good."

What the world needs is a universal Rosh Hashonah, a day for self-judgment, for a reckoning of everyone's failings and failures.

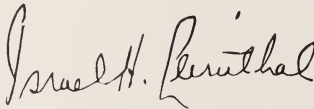
It is our conviction that America has not entered this conflict because of a love for war or a lust for power. We went to war, allied with the United Nations,

in defense of those very ideals which are the essence of the Divine Moral Law—that force and aggression shall not be the ultimate arbiter of the fate of man and nations.

We shall all rally to the defense of America. We know that it will entail many sacrifices, that it will be a long and hard struggle. We are confident, however, that triumph will be ours.

Our aim, however, must be not only victory on the battlefield but a renewed and consecrated effort to work for the triumph of a lasting peace that shall be based upon truth and international justice. Let us not lose faith in man's destiny on earth, or in his power to be redeemed from all forces of evil.

May this New Year remove at last the causes of war and bring an end to destruction and to all wickedness in the minds and hearts of man; may it usher in a year of life and good, of peace and blessedness for all mankind.



A LETTER FROM ABDULLAH

By BORIS SMOLAR

WASHINGTON may consider it a diplomatic secret, but it is no secret to some that King Abdullah of Jordan addressed himself to President Truman for military and economic aid. A confidential letter from the Arab ruler to President Truman was conveyed through the U. S. Minister in Amman, capital of Jordan. Furthermore, it is known that in his letter, King Abdullah asked Truman for assistance not only for his own country, but also for Iraq and Syria. He emphasized that these three countries form a natural economic and military unit capable of confronting Communist ag-

gression in the Middle East. He also indicated that these three countries, if provided with arms, could contribute 20 divisions.

Those who know the exact contents of the secret letter reveal that Abdullah told President Truman that "after Communist aggression in Korea, world events would drive Arab states to meditate seriously about the menacing Communist danger." The Arab King referred to "Russia's aims in the Middle East and her oil ambitions" and claimed that these aims "are not unknown" to Truman. Therefore, he said, the United States "must give military and

economic aid to Jordan, Iraq and Syria."

It is obvious that although the Arab countries seek to secure American arms and funds under the pretext of combating Communism, they can turn the same arms against Israel. Hence it would be interesting to learn what President Truman's reply to Abdullah will be. Here is the best opportunity for the United States Government to impress Jordan, Iraq and Syria with the necessity of concluding peace with Israel prior to receiving aid from this country.

STUDY OF JEWISH COMMUNAL LIFE BEGUN

THE Council of Jewish Federations and Welfare Funds has announced that a basic, long-range survey of American Jewish communal life has been initiated by one of its committees—the Committee on Community Organization—on the basis of a decision taken at the 1950 General Assembly of the C.J.F.W.F.

More than 50 outstanding Jewish leaders from the United States and Canada are participating in this work, Stanley C. Myers, president of the Council, said. He emphasized that the survey aims to: 1. Analyze the current status and underlying principles of Jewish community organization in the United States and Canada—its purposes, scope, structure and functions; 2. Discern the direction in which the organized Jewish communities are moving; 3. Assist in strengthening community organization generally.

The first step of the overall study will be the gathering of all available facts on the present status of local Jewish community organizations. In addition, a technical committee of leading experts in the social sciences, community organization and research will advise on study methods and procedures. To test procedures, the Committee on Community Organizations will also conduct pilot studies in a number of Jewish communities.

The first report on the Committee's progress will be delivered at the 1951 General Assembly of the Council of Jewish Federations and Welfare Funds to be held in Washington, D. C., December 1-4.

The following is a condensation of an important article written for "Commentary" by Dr. Gordis, who is well known to Center members and much admired by them.

IN ALL the centuries preceding the French Revolution, Jewish survival was never seriously in doubt, in spite of countless physical perils, so long as the organic character of the Jewish community was retained, whether it was natural or compulsory in character. With the rise of the Emancipation, this organic concept of Jewish life was fragmented and there developed partial views of the nature of Judaism—Judaism as a religion, Judaism as a secular nationalism—with an inevitable drive toward assimilation. There is a pressing need to restore the organic character of Jewish life, with one highly important difference to be discussed below—the *organic structure of Jewish life must be voluntary in character*. American Jews must be taught to recognize themselves for what they are, a *religio-cultural-ethnic group*, in which respect they are at one with their brothers in Israel and throughout the world.

In placing religion at the center of Jewish life, we are inventing no convenient doctrine to suit the practical needs of the hour. That the genius of Israel has revealed itself pre-eminently in the sphere of religion and morality is a self-evident historical truth. Accepting the centrality of religion means restoring the organic pattern of Jewish life. Those who believe in creative and permanent Jewish survival in America must recognize the religious basis of Jewish life and then insist that the Jewish religion be interpreted, in accordance with thirty-five centuries of Jewish history, in terms of the full richness of the Jewish heritage, instead of the anemic, debilitated forms that have all too often usurped its place.

It is quite understandable why those who believe in Jewish survival, Zionists, Hebraists, and others, have tended to view with well-justified suspicion any attempt to define Jewish life in essentially religious terms or to organize the Jewish community along such lines. It has

* Carl Alpert in the *Reconstructionist*, May 27, 1949.

Dr. Gordis Discusses The Qualities That Make A "Good Jew" and Proposes a Plan for an Ideal Jewish Community

WHAT SHOULD THE JEWISH COMMUNITY BE?

By DR. ROBERT GORDIS

generally served as a cloak for assimilation. But the error lay not in insisting that the Jewish people is basically religious, but in placing the Jewish religion upon a Procrustean bed and then lopping off all the national and most of the cultural elements that make it distinctive. For just as the Jewish people is not "like unto the nations," so the Jewish religion is not "like unto the religions." The Jew is neither merely a member of a nation, nor of a religion. If some term must be found to describe the Jews, it is not "religion" or "nationality," surely not "race"; it is the Hebrew word *am*, "people." For all their difference in outlook, political citizenship, and status, Jews the world over are members of one people, sharing a common history and a sense of kinship inherited from the past, a common tradition and way of life in the present, and a common destiny and hope for themselves and the world in the future. The nexus binding them together is not political, but religio-cultural in essence.

In certain quarters it is fashionable today to indulge in glorification of the medieval ghetto and to heap scorn upon the gains of the Emancipation as worthless and illusory. It would be both tragic and futile to attempt to turn the clock of history backward. We dare not forget the far-reaching material and spiritual benefits that accrued to modern Jews from the Emancipation, which integrated them once more, after the lapse of centuries, into the mainstream of world culture.

The conclusion is inescapable that the Jewish community of the future must be voluntary in nature. Jewish life in America lacks both the power and the desire to compel the adherence of its members. Hence, it must continue to oppose any effort at Jewish segregation from without and always defend the legal and social right of Jews to desert the

Jewish community, if they so desire. The obvious corollary is that Jews will be free to accept as much or as little of the organic pattern of Jewish life as they see fit.

At this point a far-reaching and disastrous misinterpretation of the concept of the organic community has been taking root, largely because of some of its most perfervid advocates. The right of all Jews to a partial or minimal acceptance of Jewish values having been granted, the inference has then been drawn that every pattern of acceptance or rejection is equally valid, with the unwarranted and all but fatal conclusion that Jewish group life must be geared to include all who do not deny that they are Jews, and no more than that.

Thus a recent writer would utilize as the raw material of the organic community "the several million Jews in America who *do not happen* to belong to any Jewish organization, secular or religious, and who do not contribute to any Jewish philanthropy. . . . It will have to be recognized that the Jew's first affiliation, his initial basic affiliation is not with a synagogue or a Zionist group—but with the organic community. He need pay no dues, sign no membership card—need go through no motions of membership. By accepting his identification as a Jew he becomes a constituent unit of the community."* No wonder the author is able to solve at one stroke all the manifold problems involved in setting up the organic community by the glad announcement that "the Organic Community is already in existence!"

The fundamental error lies in assuming that if a group of Jews, each of whom espouses some partial aspect of Jewish life,

or none at all, meet together, they constitute a community in any except the purely physical sense. As well call such a collection of fragments an organic community as describe the *dispecta membra* that Ezekiel saw in the Valley of Dry Bones as a living organism. That some Jews are interested in the synagogue, others in Zionism, others in relief or local philanthropy, still others in anti-defamation or in good will, does not create a community, but a chaos.

Because Jewish affiliation is a matter of free conscience in a democracy, the effort has been made time and again to find a concept of Judaism which would be so free from controversy or inner commitment that all Jews would accept it. But the attempt to find that formula has proved futile. What has resulted from the chase of the will-o'-the-wisp of Jewish unity has been Jewish vacuity.

So it is that agencies have grown up without any effort to analyze their underlying philosophy and implications. Thus we have witnessed the proliferation of community councils in many sections of the country, consisting of representatives of every conceivable Jewish organizational unit. If a community council acts as a kind of clearing house for the meetings of Jewish organizations, it serves a useful function, though all too often with a top-heavy machinery far out of proportion to its actual achievements. Unfortunately, it generally seeks to become the voice of the Jewish community. Since water tends to seek its lowest level, the community council usually finds it possible to agree with any real measure of unanimity only upon philanthropy and overseas relief, and to a slighter degree, to work out a kind of compromise among the competing agencies in the war against anti-Semitism. On the other hand, since the emphasis is placed upon conformity, cultural and religious undertakings are treated as unwelcome poor relations, are to be dismissed with a pittance.

Moreover, we have substituted Jewish activity for Jewish living as the mark of the "good Jew." People would be scandalized today if any serious effort were made to judge a good Jew in terms of his personal character, his Jewish knowledge and observance, and the quality of the upbringing of his children, rather

than in terms of his prominence and public contributions.

For too long, herculean efforts have been made to kidnap and cajole Jews into formal association with Jewish life. Hence the *sam babayim* (elixir of life) which is Judaism has been so sugar-coated that the therapeutic value of the medicine has been completely vitiated. Obviously, the Jewish religion is a most difficult pill to swallow for a modern Jew who lacks any knowledge or appreciation of his heritage, because it requires the greatest degree of personal involvement and demands changed patterns of behavior as well as habits of thought. Scarcely less far-reaching is acceptance of Jewish culture as an integral element of one's life. Hence these, the most distinctive and creative elements of organic Jewish life, remain the least cultivated under the formula of what is misnamed the organized Jewish community.

Plausible practical reasons for eliminating or soft-peddling religion are, of course, advanced. First is the low level of religious loyalty, characteristic of our age as a whole, and especially of Jews, as various surveys have demonstrated. Second, it is argued, Jews are religiously divided into various groups—Orthodox, Conservative, and Reform—so that religious affiliation is divisive rather than unifying. Though this is not untrue, this contention may be fairly countered by pointing out that neither does secularism serve to unite Jews. Even on the broad-

est base of affiliation, which is philanthropy, the Jewish Federations and Welfare Funds count only a fraction of the five million American Jews among their contributors. The dissolution of the American Jewish Conference, which was due primarily not to its opponents, but to its friends and sponsors, showed to what extent secular Jewish loyalties are unable to unite Jews even in such areas as the defense of Jewish rights.

One can only admire the widespread quality of solicitude, expressed on every hand, for those who are politely called the "unaffiliated," whether because of intellectual considerations, real or alleged, or indifference, or even an addiction to financial thrift where matters spiritual are concerned. But the virtue is carried too far, if their hoped-for presence (and actual absence) in Jewish life is used to justify the elimination of all that is colorful and meaningful in Jewish experience and values. That many Jews are not willing to accept a religious affiliation means that the voluntary, organic Jewish community cannot and will not be organized by *all* Jews of America. An organic community on a voluntary basis means the free association not of those Jews who accept one or another element of Jewish life, or even none, but of those Jews who accept all the basic elements of Judaism as an organic unity. To avoid confusion, our goal should be called, not the organic Jewish community, but a

EVERYTHING IS POSSIBLE

WHEN I hear the roar of an airplane above my head, I gaze into the expanse of sky and whisper "Everything is possible." I am transported to a kitchen in a Pennsylvania coal mining town. It is early morning, the coal stove is glowing with heat, a newly-made rag carpet is on the kitchen floor, the table is arranged with black loaf bread pans, the dough awaiting the right moment to be tenderly whisked into the oven. The odor of bread making permeates everything. . . . My mother is combing my hair. I have long braids and it takes time to plait them evenly and smoothly. It is early of a late fall morning and mother talks

to me as she combs my hair. "How lucky you are to be born in this country and you must go to school every day and learn from books." Then she tells of the hard existence in Poland under the rule of the Tzar. "Yes, you are lucky," says mother. And I reply, "Can there be a time when there won't be a Tzar?" My mother stops braiding and looks at me wistfully, "My child," she says, "Can there be a time when people will fly? No, that is not possible." Now it is fifty years later, there is no Tzar and people are flying. Everything is possible.

—FANNIE PEARL BERGER.

voluntary community dedicated to an organic view of Judaism.

The voluntary, organic Jewish community of tomorrow would not seek to win universal assent, nor would it presume to speak in the name of all American Jews, as is the all but universal custom of Jewish organizations today. It would be the spokesman of those Jews, however, who share a common outlook, expressed in some such platform as these ten principles:

1. The unity of Israel as a people, the world over, expressing itself in a common religious and cultural tradition;

2. The centrality of the Jewish religion as the essence of Jewish brotherhood;

3. The role of the land of Israel as offering not only a secure home for the millions of oppressed Jews in the world today, but an all-Jewish environment to further Jewish creativity and thus enrich the life of all Jews everywhere;

4. The survival of American Jewry as a vital and active element in the Jewish people;

5. Simultaneously, the position of American Jewry as an integral part of the American people, since group loyalties, morally conceived and culturally expressed, are not mutually exclusive;

6. The duty and destiny of Israel, as yet incompletely realized, to advance the messianic ideals of one God and one humanity, embodied in a world order of social justice, individual and group freedom, and universal peace;

7. The right of all Jews, affirmed by Jewish tradition, to fellowship in the people of Israel, however far removed they may be at present from an acceptance of an affirmative attitude toward Jewish tradition;

8. The welcoming of participation, in one or another phase of Jewish life, by such individuals and groups as are unable to give their assent to Jewish religious practices and ideals, with the recognition of the proper role that their activities occupy in the over-all pattern of organic Jewish life;

9. The establishment of cooperative relations, wherever possible, between the organic Jewish community as here envisaged, and those elements of the Jewish people remaining outside its scope; and

10. The recognition that Jewish education, both for children and for adults, conceived in the broadest terms and based on the three pillars of faith, culture, and people, is the central concern and basic enterprise of the organic Jewish community.

What organizational pattern would the voluntary community dedicated to organic Judaism take? On the local level it would be represented by the combined synagogue and Jewish center. It cannot be sufficiently stressed that a synagogue which is not a center is as inadequate as a center which is not a synagogue in doing justice to the organic character of Judaism. Only the synagogue-center, vitalized and active, reflects the integrity of Jewish life in all its phases.

More is needed to make a true synagogue-center than the addition of club and recreation facilities to the synagogue and the schoolhouse. Each congregation must become a cell of the organic Jew-

ish community, accepting and implementing the standpoint, "I am a Hebrew, and nothing Jewish is alien to me." Hence, in addition to the various committees that give practical direction to the affairs of the congregation, committees should be created to study the situation and recommend attitudes and action by the congregation in all areas of Jewish life, such as philanthropy, civic defense, higher Jewish education, overseas relief, and cultural activity.

Members of the congregation who by virtue of their interests or experience in special organizations are more familiar with one field or another, would serve on these committees. For it will be freely conceded that most, though not all, Jewish organizations perform useful functions and have their place in the ideal structure of Jewish life. But they must no longer be permitted to usurp the monopoly of power and influence which they now possess. Putting first things

CIRCUMCISION BELIEVED TO PREVENT CERTAIN CANCERS

A STUDY in the relationship between circumcision and cancers which sheds new light on cancer transmission was presented at Paris recently to the International Cancer Conference by Dr. Abraham Ravich of New York City.

Dr. Ravich, chief of the Institute of Applied Biology in New York, was led to his study by the marked contrast in cancer incidence between his private practice in Brooklyn, where his patients were predominantly Jewish, and statistics on cancer in the general population. Cancer of the prostate, while very noticeable among non-circumcised males, was almost never seen among Jews, who are circumcised shortly after birth. Cancer of the cervix of the womb, the largest cancer killer of women in the general population, was comparatively rare among Jewish women.

A study conducted by Dr. Ravich and his associates over a period of years resulted in the following figures: While 2.5% of all types of male cancer are cancer of the genital, only one Jewish case of this type of cancer was ever recorded—and that Jew had not been cir-

cumcised. 20% of all male gentiles suffering from cancer had cancer of the prostate gland, but only 1.7% of Jews with prostatic disease had cancer of the prostate.

A study of cancer in females in various communities showed that the rate of cancer of the cervix, an affliction which kills 12,000 American women every year, was five to eighteen times as high among non-Jewish women. Cancer of the cervix, while not as common as cancer of the breast is the largest single killer of the cancer types. Twelve thousand American males die of prostate cancer each year. Together, cancer of the prostate and of the cervix account for one-eighth of all deaths by cancer in the United States.

It was pointed out that in the Fiji Islands, where sharply-defined social groups live—one circumcised, the other uncircumcised—women of the uncircumcised group have an incidence of cancer of the cervix nine times as great as that of women of the circumcised groups. An Indonesian doctor reported similar statistics from his country.

first and last things last is the beginning of wisdom.

The reports and recommendations of these committees would make meetings of the congregation into town meetings. Instead of the synagogue being perpetually exploited for every cause, good, bad, and indifferent, the congregation would now assess the role of each, applauding its achievements, criticizing its shortcomings, and thus help to develop an informed as well as a loyal constituency.

In each community where there is more than one synagogue, the initiative should be taken to organize a local council of synagogues, to coordinate their study of issues, and to speak with a united voice on the problems—and they are legion—where agreement exists among all who cherish the synagogue as the central and all-embracing sanctuary of Jewish life.

These local units would be organized into the Congregation of American Jewry. Ideally, such an agency already exists on the American scene, the Synagogue Council of America. Unfortunately, long years of inaction, due largely to lack of support, have gradually weakened its potentialities. While our various national agencies possess tremendous resources of power and finance, the Synagogue Council has had to go begging for crumbs from their tables during the last few years, when zealous efforts were made to revitalize the organization.

An even more important weakness is the fact that by its constitution the Synagogue Council of America guarantees to each of its constituent organizations the right to veto any proposal when "matters of religious principle" are involved. This safeguard was felt to be necessary originally in order to get the three groups—Orthodox, Conservative, and Reform—to work together under the aegis of the Council. Unfortunately, the phrase "religious principle" is so elastic that years ago it was found expedient to avoid protracted debates as to whether or not such principles were involved, by permitting any constituent agency to veto any project coming before the Council. Thus the Council relieves the tragic story of the Polish parliament of the 18th century and the unhappy experience of the United Nations, where a veto power all

but destroys the effectiveness of the agency. The time is overdue for the Orthodox, Conservative, and Reform leaders, lay and rabbinic, who have worked together for over a quarter of a century, both in the Synagogue Council and without, to demonstrate their mutual confidence in each other and call into being the supreme organ of the religious household of American Israel.

The creation of a virile body, representative of the religious household of American Jewry, does not betoken an expulsion of non-religious Jews from the Jewish people. The Congregation of

FAITH IN THE U. N.

By SENATOR HERBERT H. LEHMAN

The following is an excerpt from a recent Senate speech.

EXACTLY five years ago on this very day, the Charter of the United Nations was signed at San Francisco. That was a day of high hopes for the world: That was a day when men dreamed that war might forever be banished from among civilized men. Although those hopes have not been realized, we must cherish the Organization which was born from so much suffering and sacrifice. We must give it every opportunity to mobilize the world's strength, both moral and physical, against this act of aggression in Korea.

We have every reason to maintain our faith in the United Nations. In Palestine, in Indonesia, and in Iran the United Nations has, in the recent past, performed its high functions with brilliant success. On those occasions, the peace was preserved. Thus far in the Korean situation, the United Nations Organization has moved with a speed and determination which have left nothing to be desired. Let us continue to act under the United Nations Charter, and within the framework of that Organization.

Let us adhere to the means offered us by the United Nations. Let us exhaust every resource to keep the world from the calamity of war.

We must show strength, firmness, and courage. But let us, in this hour of danger, show that greatness to which destiny has called us.

American Jewry would embark upon a continuous campaign of education to win the loyalty of those who have lost touch with the religious tradition and the cultural treasures of Judaism. It would encourage its constituencies to launch a campaign for *teshuvah* (turning) and Torah among American Jews. Once we have abandoned the chimerical notion that the only program worth fighting for is the one endorsed by all, and surrender the vulgar obeisance before the majority, we shall be able to build the Saving Remnant of American Israel.

Jews who could not accept, in their personal lives, the religio-cultural character of Jewish peoplehood, but would be sympathetic to the concept of a voluntary community dedicated to organic Judaism, would be encouraged to participate in such aspects of the program as they wished.

This proposed plan for organizing the American Jewish community through the medium of local synagogue councils is not the only possible mode of encompassing our goal, especially in communities where the religio-cultural-ethnic concept of Jewish peoplehood is already widely accepted in the thinking of men and women. Here an already existent community council might be transformed in such a manner as to reflect this conception and to advance the religious and cultural aspects of Jewish life, which are all too often ignored and minimized at present. This goal may be achieved in varying ways. One method would lie in retaining the present structure of the community council, while giving to religious and cultural institutions a larger representation than that accorded to other agencies.

Another procedure would be to reorganize the community council in bicameral fashion, with a council of synagogues and a council of organizations. The council of synagogues would express structurally the central significance of the religious and cultural life of the community as well as the totality of Jewish activities conducted by the synagogue-centers. At the same time, the experience and special interests of non-synagogue organizations would not be dissipated, but would find a forum of free

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BESIDES its numerous monuments from ancient times Israel possesses a very interesting live antiquity—the Jerusalem sect known as Neturei Karta, which is today the most extreme manifestation of Eastern European Ghetto Judaism. Its drawback is that it gives a lot of trouble to the Israel authorities.

Neturei Karta are the Jewish advocates of the internationalization of Jerusalem because they believe that the Holy City requires “liberation from the rule of the Sadducees.” They hold that self-liberation without a Messiah is forbidden, use of force even for self defense idol-worship and independence not worth a single life. According to their own estimate, they number five thousand persons, in whose name they requested U.N. protection and even Vatican assistance against the “Godless” Israel regime. Typically, they do not attempt to influence other Jews because they believe that even the Agudah became sinners when they agreed to join the Israel Government.

The “true Jews” hope only “to be released from sharing the fate of the un-Orthodox,” which they believe must in due time come to resemble a second flood. To them any foreign rule is preferable to that of non-zealous Jews and they positively yearn for the good old days under the British when they enjoyed complete autonomy. They still say during the Seder: “This year we are slaves, next year we shall be free men,” as they consider themselves in bondage under an impious government.

Although the Chief Rabbinate’s decision to declare Independence Day an occasion for thanksgiving prayers was not accepted by some of the regular rabbis, Neturei Karta members were the only ones who did not take part in the festivities even in their own neighborhood. On the contrary, they declared instead a day of mourning and fasting, and stones were thrown into houses in their quarter whose inhabitants listened to the march music broadcast all that day over the Israel radio. Some of their people lowered the Israel flag on a synagogue and raised a British one instead. In Jerusalem one of their rabbis justified this decision by comparing the present shameless day of folk dancing with the good old times in Jerusalem, when even a husband and

A Fanatical Sect That Holds Liberation Without a Messiah is Forbidden

NETUREI KARTA – ISRAEL’S ANTI-ZIONIST JEWS

By ADA OREN

his wife would not walk beside each other in the street.

Nothing has come of the story publicized by them that some intend to leave Israel for the Jordanian part of Jerusalem. This fraction of the group seems to have been overruled. According to other sources their supporters in the U. S. refused to finance such a venture and they could not bring themselves to accept any offer by King Abdullah to maintain them. In any case, Jerusalemites still remember the time during the siege when they paraded their street offering to surrender the Jewish city to the Arabs.

Service in the Israel army they reject on the grounds that Israel has no right to recruit in an international city. They were very disappointed to hear that they could not go to the International Court of Justice at The Hague with this case unless some foreign country took it up for them. Jewish girls in the state of Israel have been invited by the self-same “spiritual authorities” to brave prisons and commit suicide, if necessary, rather than perpetrate the heinous crime of joining the armed forces, which Neturei Karta believe to rank with the three capital sins to which one should prefer death—idol worship, murder and unchastity.

No wonder even military cars have been attacked by Neturei Karta youths on Sabbaths notwithstanding the fact that their street lies near the frontline and that their spiritual leaders disapprove of picking up stones for any purpose. Firemen coming to the rescue of Holy Scrolls from a burning synagogue were also rebuked for this profanation of the Sabbath and pelted with stones.

Neturei Karta naturally did not comply with the new law requiring a general registration of children studying in schools not supervised by the state, although they had been promised that children registered as attending their cheders

would be considered as enrolled in approved schools. Their stubbornness in this respect affects several thousand Jerusalem children. The government has meanwhile extended the registration period in order to find a compromise, notwithstanding the fact that these institutions teach few secular subjects.

In spite of all this the Government of Israel has not restricted them. Even military vehicles supplying frontline posts were instructed to avoid their quarter, but clashes occur. They put the Israel police in the very disagreeable position of having to use force against persons addicted to passive resistance only and to arrest and transport in vehicles on Sabbath zealots involved in brawls for the enforcement of Sabbath observance. When brought before an Israel court because of some such offense, Neturei Karta people often refuse to give their names or otherwise participate in the proceedings in order not to “recognize Zionist jurisdiction.” The result is usually a psychiatric inquiry and later on an additional conviction for contempt of court.

Meanwhile, Neturei Karta continues to threaten a shopkeeper in their district who dares to sell newspapers and books of which they disapprove. Attempts at burning that shop have already been made several times although its owner is an Orthodox Jew by all other standards. They also attempt to intimidate their less zealous neighbors by threatening letters, breaking up assemblies and similar means. Although the Agudah in Jerusalem usually abets them, they rejected an Agudah request that they participate in municipal elections in order to strengthen the Orthodox representation. To them such conduct, or even simple non-interference with elections, would have been equivalent to “surrender to the Zionists.”

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REHEARSAL

By BERTHA Z. BECK

BEGIN," the shamos says, in his good, deep, baritone.

We have come into the Beth Hamedresh by stealth, to hear the younger son rehearse the reading of the Torah. Secretly, and feeling very insecure, we huddle up in the darkest corner on the bench near the door, scarcely daring to breathe. Being only a mother, we have been warned not to be a nuisance, not to worry. "Don't you dare come!"

Being a mother, we have come.

We trust that, so far, no one has spied us, neither the shamos, who stands with dignity on the Bimah, nor the Wise One, our Beloved Husband, nor even the younger son who is to be Bar Mitzvah on Saturday morning.

"Begin here," the shamos says, turning toward us, with suspicious accuracy. "All those who are called to the Torah must say the Blessings first."

We shrink into our corner, certain that the shamos must have a sixth sense. He looks us directly in the face, across the empty Beth Hamedresh, but he gives no sign of recognizing us. We breathe easier until the younger son speaks:

"Why?" he says, and then, without waiting for the shamos to answer, he declares with characteristic meekness, "I won't say things I don't understand."

We distinctly hear our Beloved Husband clear his throat nervously.

"Well, then, listen carefully," the shamos says. "This is the Blessing: Blessed is the Lord who is to be Blessed forever and ever. Understand that?"

We have begun to bite into our fresh manicure. The younger son is unpredictable. "O. K.," he says, "I get it. Is that all?"

We suspect that the shamos has younger sons of his own. "Blessed art Thou," he says, undismayed, in English that is almost as melodic as Hebrew—"O Lord our God, King of the Universe," he has reached for a sidur, found the place for the younger son to follow as he reads, "King of the Universe, who has chosen us from all the peoples—"

"Hold it," the younger son's voice frightens us. He is warmed and ready for a fight. "Chosen us? From all the other people?"

The Wise One, our Beloved Husband, folds his arms across his chest. We com-

pose a silent prayer for him to be patient. Just this time, please!

He says nothing. Believing our prayer answered, we admit to ourselves that we are just as curious as the younger son. Why did God "chose" us from all other peoples? And why do we feel so grateful? Even at the risk of being discovered, we lean forward, listening for the shamos' answer.

The Wise One, our Beloved Husband, has pushed his skull cap to the back of his head, and we are suddenly fearful. He always does that when he is losing control of his patience; it is the flaming wick on the explosive. We offer another silent prayer.

The shamos speaks in a soothing monotone. "Yes, we are the chosen people. We are Israel. You, and I, your father, your mother—" we are aware of a slightly rising inflection, and again we suspect that the shamos has caught a glimpse of us.

"Why?" the younger son says, "because we are bigger and stronger?"

"No! We weren't chosen because we are bigger or stronger, or because we have muscles, or because we're smarter. We weren't chosen for power—over others!"

The younger son is stubborn. "I don't get it," he says. "Why was Israel chosen? Could there be any other reason?"

"To give the world the Torah."

The words find themselves inside of me. To give the world the Torah. We would like to think about it in silence, but the Wise One suddenly pounds the table and cries out:

"Now, will you say the Blessings and read your sedra? In twenty minutes we'll have to leave here and make room for the men who come to say their evening prayers. Always asking questions! Can't you do as you are told just once?"

"Does that mean nobody but us," the younger son is not meek, "nobody but us got the Torah from God?"

"We were the only people. We were chosen with the understanding that we have the responsibility of giving the

Torah to the rest of the world."

The younger son is not finished. "How, how could we give it to them? Print up a million copies and hand them out on street corners?"

The shamos has a smile in his voice. "It is not so simple. We must study it, live according to its Laws, and by our good example other people will see that its teachings are for them, too. Now, do you understand?"

Study the Torah, daily, live by it, daily—the words become alive. We sit on the edge of the hardwood bench, vaguely aware that some man has come in and sat down beside us. We glance at him in silence, wary about him speaking and exposing us. He is an old man with a soft hat and a gray beard.

We lean over and whisper to him "Bar Mitzvah boy."

He sits in watchful silence. We have begun to feel a little nervous, watching the shamos unroll the Scroll after the Blessings have been said. We know that there are no punctuation marks on the parchment, no notations for melody. The words are handwritten and can be very confusing to a boy who has been reading only machine print all his life.

We feel the old man move about impatiently. We do not turn, believing his restlessness to be a reflection of our own anxious state of mind. So many horrible things could happen between now and Saturday morning. We have watched the younger son revolt against the spots of the measles, rebel against a sore throat, and positively refuse to wear a hat in even the coldest weather—all in these last three months before he is to become a man. He seems well today—but, who knows?

The invitations to the Bar Mitzvah and Kiddush are out; refreshments have been ordered by the ton. Our dress hangs limp and waiting; the Wise One, our Beloved Husband, has put aside his "lucky" tie, saving it for the Bar Mitzvah morning.

The younger son's new suit fitted right the day before yesterday, but we can't be too sure about the length of the pants.

We notice that he can't stand still. He shifts from one foot to the other. Then he blows his nose and we get a chill. Has he a cold? Another one? What could it be this time?

We raise our eyes in prayer and observe, for the first time, that there are two tablets of Law above the Ark, the commandments—and the Eternal Light. It is really burning. The late afternoon sun streaks pale gold across the two candelabra in either side of the Ark. Solomon had candelabra like them in the Temple, and the sun must have shone on them in just this way, so softly and warmly.

Our Beloved Husband is leaning against the table. The younger son, ready now, is bending forward, his finger outstretched to keep his place as he reads—and we are swept, suddenly, into an abyss of despair. The shamos has whacked the younger son smartly over the knuckles. The sound echoes in the empty Beth Hamedresh and we have visions of a Bar Mitzvah boy with a hand in a cast.

Tears come to our eyes. Everything is one great, big, blur. Through it we see the shamos flourish a pointer, and we gulp, understanding suddenly that the parchment should not be touched by human hands—this is the Torah—it must be read by generations of Bar Mitzvah boys—young men—old men. This is the Torah, given to us by God.

Our eyes clear and we are strengthened by this intuitive knowledge. We have a son reading this holy Law! We had never realized our importance. We feel we have a place in the pattern of Judaism.

The silver pointer is long and graceful, with a delicately modeled hand on one end, the index finger outstretched. The shamos points with it to the place, and again he says: "Begin."

Is there more beautiful music than our boy's reading? We beam with pleasure until suddenly we are aware of the old man beside us. He is shaking his head, disapprovingly, his eyes intent on the younger son.

He reminds us of our own departed, dear, grandfather, a man of learning, a man who knew how each word must be sung—and he shakes his head!

We turn away with uncertain emotion, recalling these last three months of study every other evening, every Saturday afternoon, every Sunday morning—the same rhythmic cadences, the same words, over and over, until everyone, even the canary, knows the sedra by heart. And now this man shakes his head!

We no longer beam with pleasure. What will all our friends say on Saturday morning? We can just see the bewilderment in our Beloved Husband's eyes as he sees them all shaking their heads disapprovingly.

We hug our aching heart, listening for the end, aware only of time passing, and of the shamos' voice, making occasional corrections. Even when the younger son is finished, we do not steal out of the Beth Hamedresh as we had planned. In a half dream we watch the shamos roll the parchment, tie the rollers together with a narrow cloth, making a perfect bow.

Even the regal red velvet cover that he hangs over the rollers like a loose, well-tailored dress with gold embroidery, does not cheer us. The silver breastplate, like a silver shield, is hung on a silver chain from the rollers, and the pointer hangs gracefully beside it. Finally something of the simple elegance moves us, even before the shamos fits the two silver crowns over the carved handles.

Little silver bells on the crowns catch the late afternoon light from the stained glass windows. We remember that Solomon must have seen the Torah as we see it. Maybe he felt as we do, at this moment—very humble before the eternal pattern of Judaism.

The shamos stands the Torah against the far wall inside the Ark, draws the curtain over it, and we are left with our own sad thoughts. The old man touches our arm. He says, "I hope the boy will remember to read the Torah often, and to honor his mother and father all the days of his life. I am sorry I could not hear him. I have been deaf for years now."

We know that we appear startled and that our mouth has fallen open. So this old man did not disapprove! We touch his arm with a friendly, "Goodbye," and flee stealthily out the side door.

EDDIE AND IDA VISIT ISRAEL

By EDDIE CANTOR

ONE of my most unforgettable experiences was at the children's camp in Nathanya. If you had been there with Ida and me you would have been repaid for all your contributions. We sat and danced and sang with almost 700 children, 80 percent of them orphans, many of them with no memory of their fathers or mothers. These children came up to us and shook hands and kissed us on the cheek. If only you could have seen the hunger in their eyes, the hunger for someone to love them. Ida cried a little, and I cried, too.

Before I went to Israel, everything I knew about the new State was second hand. Someone told me this. I read that. I heard from so and so. I imagined many things. But nothing that I heard equalled what I have seen with my own eyes.

The entire State of Israel is a beehive of activity. Everyone is doing, building something. Wherever you go, you see hammers flying and saws buzzing. They're building, building, building everywhere. Throw a brick anywhere in Israel, and someone will pick it up to begin a new house. My eyes have popped many times in my life, but not the way they did in Israel.

One of the greatest thrills is to drive on the road to Jerusalem. I defy you to enter Jerusalem without a quickening of your heart. You'll find it hard to swallow the lump in your throat. Here is the city of cities. Here the Bible comes to life again. Here is the city that the young men and women of Israel bled and died for.

I was in Israel close to three weeks. Everywhere I went I bumped into people from Chicago, Los Angeles, Cleveland, from all the 48 States, visitors to Israel, just like myself. After the first Shalom, I got this: "Cantor, isn't this place wonderful. Have you ever seen anything like it?"

No, I never have.

Byron's Picturesque Collaborator Recalled

"HEBREW MELODY" NATHAN

By HARRY E. WEDECK

Lord Byron's Hebrew Melodies are well enough known among the poet's minor pieces. What is not so well known is the strange Jewish figure that was associated with these poems and with the poet's own personal life.

Isaac Nathan was this figure, a popular composer with a prominent reputation and a circle of friends that numbered Byron. Nathan's life, however, was shot through with various difficulties—financial, duelling contests, governmental wrangling. Finally he emigrated to Australia, where he ended his musical career by training a Cathedral choir and then faded into almost complete oblivion.

Born in the city of Canterbury, England, in 1790 or 1792, Isaac Nathan, son of a cantor, was from his early childhood surrounded by a musical background. His father, a scholar and a linguist, was the centre of Canterbury Jewish communal life, and Isaac consequently absorbed the fundamentals of Jewish religious practice and Jewish history and mores in his own home. As he entered into his teens, he was sent to the Synagogue at Cambridge, in preparation for the Jewish ministry. There he came under the influence of the well known Professor Lyon. He studied Hebrew, German and related subjects and, as a respite from academic work, he learned to play the violin. His interest in music became intense. The ministry as a goal was abandoned, and Isaac, with the indulgence of his family, was apprenticed to the Neapolitan musician, Domenico Corri. For days on end Isaac practiced his instrument, sometimes neglecting the sequences of his meals. He also tried his hand at the harpsichord. Within a few months he wrote his first song, the forerunner of hundreds. At the age of twenty-three he gave his first public concert in London, at Covent Garden.

In 1812 came his dramatic marriage. Isaac Nathan cloped with a gentile girl of Irish stock and literary capacity. It was the break in the continuum of the Nathan family. Isaac Nathan's own family was brought up in gentile ways.

Meanwhile, to maintain himself, he continued his musical practice, gave lessons, opened an academy. Pupils came readily to him, attracted by his pleasant bearing, his urbanity, and his growing repute.

In 1813 Lord Byron published "The Bride of Abydos." Isaac Nathan read the Turkish poetic narrative and in a burst of enthusiasm composed music for one of the more lyrical parts. Modestly, he submitted the composition to the poet, dedicating it to the Princess Charlotte. The result was a friendship between Byron and Nathan that lasted for some nine years.

Nathan had more plans for association, in a musical and literary sense, with the poet. He proposed to select a number of antique Hebrew melodies that were in ritualistic use long before the Destruction of the Temple, and to have Byron furnish the words. There were letters on Nathan's part asking for introductions, for interviews and audiences. Finally he sang some of the melodies in Byron's presence. In his "Fugitive Pieces and Reminiscences of Lord Byron," Nathan tells about the frequent occasions when the composer and the poet worked harmoniously together. Among other things, Nathan set to music the following poems of Byron: "The Destruction of Sennacherib," "Herod's Lament for Miriamne," "If That High World," "Jephtha's Daughter," "Warriors and Chiefs," "Were My Bosom as False," "On Jordan's Banks," "A Spirit Passed Before Me." In all, there were twenty-six such pieces.

An intimate correspondence between Byron and Nathan exists, covering the considerable period of their friendship. Frequently the poet refers to the "Hebrew Melodies" and to Nathan's participation. On Passover, Nathan sends Byron some matzos, with a wish that the angel of death may pass over the lintels of Byron's home. Yet all through this association there were hostile forces, including that of Thomas Moore, the poet, that strained to minimize Nathan's efforts, even to provoke in Byron hot though spontaneous anti-Jewish outbursts.

Amazingly enough, the collaboration of Byron and Nathan in the "Hebrew Melodies" resulted in a violent lawsuit. Informally, but no less bindingly, Byron had assigned to Nathan copyright in the "Melodies." Later, when a complete edition of Byron's poems was ready for publication, Byron asked Nathan permission to include the stanzas of these lyrics. Nathan had meanwhile re-assigned the copyright to his sister, while another publisher, Novello, was publishing some of the melodies with musical arrangements. The case, dragging out for over a year, was abortive. Nathan had meanwhile left for Australia.

In connection with some government assignments, in which he acted in some kind of capacity as an agent, Nathan became involved in financial liabilities that should have been honored in his behalf. He made petitions and public protestations without result. In violent disgust and disappointment, he left England for Australia.

In Melbourne he gave concerts and in Sydney he started to retrieve his fallen fortunes by developing the musical consciousness of the Australians. He founded musical societies, wrote oratorios, and composed a large number of songs. The first Australian opera, "Don John of Austria," was written and directed by Nathan in 1847. In addition, he published the "Southern Euphrosyne," a miscellany consisting of anecdotes, sketches and music, both Australian and Hebrew. All this did not prevent him from participating in the civic life of Sydney and from interesting himself in a number of communal projects.

The Byron case, meanwhile, brought a great deal of publicity, not too welcome, to the participants. Late in the century, however, there was a pleasant aftermath. The "Hebrew Melodies" were translated into Hebrew, under the sponsorship of the Jewish Publication Society.

Musically, Isaac Nathan, whom Byron
(Continued on page 39)

NEWS OF THE MONTH

AMERICAN Jews, as a community and as individuals, have only one political attachment and that is to the United States, Premier David Ben Gurion of Israel has declared.

The Premier made this statement in Jerusalem at a luncheon in honor of Jacob Blaustein, president of the American Jewish Committee. Mr. Blaustein was invited to visit Israel by the Premier so that he could clarify certain aspects of the relations between Israel and American Jews for the benefit of both groups. Among the distinguished guests were various Cabinet Ministers, Berl Locker, chairman of the Jewish Agency executive, and U. N. Chief of Staff Gen. William E. Riley.

After praising the material and political support of American Jewry and their "warm hearted and practical idealism" which, he said, has been one of the principal sources of Israel's strength and success, the Premier said that certain misunderstandings about the relations between American Jewry and Israel are "likely to alienate sympathies and create disharmony where friendship and close cooperation are of vital importance."

He pointed out that from the earliest days of its existence "the government clearly stated without any reservation that the state of Israel represents and speaks only in behalf of its own citizens, and in no way presumes to represent or speak in the name of Jews who are citizens of any other country. "We, people of Israel," he continued, "have no desire or intention to interfere in any way in the internal affairs of the Jewish communities abroad."

Regarding American immigrants, Mr. Ben Gurion said, "We would like to see American Jews come and take part in our effort. We need their technical knowledge, unrivalled experience, bold vision and know-how. We need engineers, chemists, builders, work managers and technicians. The tasks facing us in this country are eminently such as would appeal to American genius for technical development and social progress, but the

decision as to whether they wish to come—permanently or temporarily—rests with each American Jew himself."

Pointing out that Israel needs chutzim also, the Premier said that some have come and expressed the belief that more would come, not only from countries where Jews are oppressed but also from countries where Jews live in freedom and are equal in status to all other citizens of their country. He stressed that the "essence of Chutzim is free choice." The pioneers, he concluded, will come along with all others who believe that their aspirations as human beings and as Jews can best be fulfilled by life and work in Israel.

Direct talks between Israel and Jordan for reaching a permanent peace have been renewed and well-informed circles in Jerusalem indicated their optimism as to the possible outcome. The negotiations are by-passing the United Nations Conciliation Commission, which is now making another attempt to develop the armistice agreements existing between Israel and the Arab countries into a permanent peace.

Of a total Arab population of 2,500 in the border town of Migdal Gad some 700 have departed for Egyptian-held territory in the Gaza area since Israel took over the town and an additional 400 are preparing to leave.

Israel Ambassador Abba S. Eban, who is also head of the Israel delegation at the United Nations, met separately with Sen. Warren R. Austin, head of the American delegation, and Yacov Malik, head of the Soviet delegation.

Ambassador Eban also met separately with the heads of the British, French and Indian delegations. The nature of his talks was not disclosed.

The Jewish Agency will hold a plenary session in New York in the beginning of October. After its conclusion the members of the Agency executive will assist the United Jewish Appeal campaign in the United States.

Earl J. McGrath, U. S. Commissioner of Education, Federal Security Agency, left for Israel on an official mission to assist the Jewish state in the solution of its educational problems.

Israel requested Secretary of State Dean Acheson to send a mission of American educators to Israel under the leadership of Mr. McGrath. This followed an invitation by Israel President Dr. Chaim Weizmann to Federal Security Administrator Oscar R. Ewing, when he visited Israel last January.

Mr. McGrath will confer with Israel Government officials, including educational officials, on arrangements for two months of survey and assistance by other members of the mission, who will go to Israel this fall after schools are in session.

Discussions held in Cairo between U. S. Ambassador Jefferson Caffrey and the Egyptian Foreign Minister may result in relaxation of restrictions imposed by the Egyptian Government against tankers passing through the Suez Canal in a northerly direction. The restrictions, however, will be stringently maintained for Israel-bound shipping.

The Foreign Ministry has announced the appointment of Yosef Nevo as Israel consul in New York, effective September 1. Mr. Nevo, who was born in the United States and taken to Palestine by his parents while an infant, commanded a battalion during the Jerusalem siege and later became army chief of operations in the city.

An Israel Consulate will be opened soon as Nicosia, Cyprus, it was officially announced. Yerachmiel Yaron (who changed his name from Robert Lustig), a high-ranking police official, was appointed Israel Consul for Cyprus.

ISRAELI MERCHANTS URGE FREE ECONOMY

The General Merchants Association of Israel made public the text of a resolution adopted at its national conference which emphasized that "only a free economy and free enterprise can bring about Israel's development" and increase foreign capital investment in the Jewish state.

Other resolutions called for closer relations between merchants in Israel and the Jewish middle class throughout the world and the sending of delegations

abroad to expedite investment in Israel. The parley also urged merchants affiliated with political parties to adopt an "economic attitude in their respective parties compatible with the Association's plea for free initiative."

☆

A cable received by the U. N. Secretariat from Israel's Foreign Minister Moshe Sharet stated that "at this stage" Israel could supply "substantial quantities" of certain drugs at three to four weeks notice to aid U. N. forces fighting in Korea.

☆

One-and-a-half square miles of olive trees near Athlit, ten miles south of Haifa, were destroyed by fire. The blaze was brought under control after an eight-hour struggle by fire brigades and 200 volunteers.

☆

The conditions under which Jordan is willing to conclude permanent peace with Israel were outlined in a broadcast over the British-controlled Near East Arabic Radio in Cyprus.

The broadcast said that the Jordan delegation to the mixed armistice commission believes that peace would be possible if Israel returns Jaffe and a section of Lydda to the Arabs, reopens the Jerusalem-Bethlehem road in exchange for Jordan's reopening the road from Jeru-

salem to Mt. Scopus, pays compensation to Arab refugees who fled from territory now belonging to Israel and restitutes the Ruttenberg power station to the Arabs.

An Israel military spokesman confirmed that a clash took place between an Israel military patrol and a band of Arab smugglers northeast of Beersheba recently. Ten smugglers were killed, ten captured and three older men were handed over to the Arab Legion.

☆

Grave anxiety over the Israel Government's economic policies was voiced in Israel at the opening session of a national conference of the Orthodox Agudas Israel Organization.

Rabbi A. Abramovich, general secretary of the organization charged that the government's economic programs were "threatening the existence of the middle classes."

Jacob Rosenheim, world leader of the Agudas, urged "immediate union" of all dissenting factions in the organization and called on them to accept the central role of the world organization.

☆

Moshe Rosetti, chief secretary of the Knesset, is making a two-month tour of the United States to study the organization of federal, state, and municipal legislative bodies. His visit is sponsored by the State Department through the grant-in-aid program for the exchange of persons.

As Chief Secretary of the Israel parliament, Mr. Rosetti is in charge of all administration connected with the parliament. A former official of the municipality of Stepney, London, Mr. Rosetti also served as chief of the information department of the Jewish Agency in Britain and as secretary of the Jewish National Board of Great Britain.

☆

Jews in Rio de Janeiro stoned the business premises of Herbert Cukurs, said to have been responsible for the slaughter of 200,000 Jews while head of the Nazi Gestapo in Lithuania.

The attack, at the Rodrigo de Freitas Lake, followed a meeting to protest against the government's refusal to expel Cukurs from the country. Police arrested three Jews alleged to have been involved in the stone-throwing demonstration, the report said.

OPEN AIR MEETINGS IN ISRAEL MUST HAVE PERMITS

The Israel Cabinet decided to put into force the police ordinance introduced by the British administration in Palestine which provided that groups seeking to hold open-air meetings or demonstrations must first secure a permit from the District Commissioner of the area where the meetings are to be held. Communists staged demonstrations against three Tel Aviv motion picture theatres exhibiting an American newsreel depicting the war in Korea. The showing was cancelled but later reviewed. Three other cinemas were abstaining from showing the film for fear of further demonstrations. Police authorities offered to protect the theaters showing the documentary film.

The Israel Government lodged a complaint against Jordan with the U. N. mixed armistice commission. The complaint deals with an incident, which took place south of Beersheba when Jordan shepherds, backed by soldiers of the Arab Legion, penetrated deep into Israel territory. One Israel soldier was killed in the ensuing clash.

It is understood that United Nations representatives, accompanied by representatives of the Israel Army, will visit the scene of the incident.

☆

The American Association of English-Jewish Newspapers, in a strongly-worded statement, calls the attention of all American Jewish communities to "unethical and scandalous tactics" charged against a number of publications calling themselves "national magazines" in solicitation of advertising, and warns that continuation of such practices will harm the existing newspapers. In several instances, important national organizations which publish some of the guilty periodicals share in the accusations.

The Association charges that national organizations have been "duped" by irresponsible solicitors to submit to a scheme which involves the clipping of advertisements from issues of English-Jewish newspapers—particularly holiday editions; the mailing of copies of such advertisements to the advertisers, giving the impression that they appeared in the columns of the magazines in whose behalf the solicitations are made; the attaching of a bill to the ads asking for

(Continued on page 39)

\$100,000,000 PAID IN JEWISH CLAIMS AGAINST NAZI GERMANY

Settlement of restrictive claims filed by persons persecuted by the Nazis now totals 418,696,927 Deutsche marks (about \$100,000,000) in property and money, officials of the U. S. zone of Germany revealed. About 85,000 claims still remain unsettled.

Admitting that the Nazi victims, mostly Jews, would collect only a fraction of the property confiscated by the Germans during the Hitler regime, the officials said that the value of settlements still pending is impossible to estimate.

Of the total thus far collected, the Jewish Restitution Successor Organization—which recovers property left by heirless Jewish victims and distributes the money among Jewish welfare organizations—received \$880,000. Claimants in the U. S. were awarded \$4,443,500, in Germany \$1,850,000, while those in Israel received \$368,000.

NEWS OF THE CENTER

GREETINGS TO THE MEMBERS

THE approach of the Jewish New Year affords us the opportunity to extend to the members of the Institution and to their families our best wishes for a happy, healthy, and blessed year.

The officers gratefully acknowledge the loyal cooperation they have received from the membership of the Center and are looking forward to their continued support so that our institution may grow from strength to strength. *Lesbono Tovo Tikosevul!*

EMANUEL GREENBERG, *President*

DR. MOSES SPATT, *1st Vice-Pres.*

FRANK SCHAEFFER, *Secretary*

DAVID GOODSTEIN, *Treasurer*

From the Sisterhood

THE officers and the Sisterhood extend their New Year Greetings to all members

SCHEDULE FOR THE HIGH HOLY DAY SERVICES

Rosh Hashonah Services

WE are anxious that our services shall be decorous and inspiring. We therefore ask the earnest cooperation of all who will attend.

Services for Rosh Hashonah will be held on Monday and Tuesday evenings, September 11th and 12th at 6:45 o'clock D.S.T. and on Tuesday and Wednesday mornings, September 12th and 13th at 7:30 o'clock. The Torah reading will commence at 9:15 A.M. The Shofar will be sounded at 10:10 A.M. All worshippers should be in their seats before that hour. The sermon on both days will be preached at about 10:35 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:05 o'clock, and we would like the service to close at 1:15 o'clock.

Yom Kippur Services

THE Kol Nidre services which usher in the Fast of Yom Kippur will be held on Wednesday evening, September 20th at 6:30 o'clock. Rabbi Levinthal will preach immediately after the chanting of the Kol Nidre service.

Yom Kippur services will begin on Thursday morning, September 21st at

of the organization and their families.

MRS. MORTON KLINGHOFFER,
President

MRS. M. ROBERT EPSTEIN,
MRS. JOSEPH LEVY, JR.
MRS. FRANK SCHAEFFER,
Vice-Presidents

MRS. HYMAN RACHMIL, *Treasurer*
MRS. SAMUEL SCHLANGER,
Recording Secretary

MRS. BENJ. H. WISNER,
Corr. Secretary

MRS. HARRY ZAKHEM,
Social Secretary

From the Center Staff

ON behalf of the Center Staff I extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

JOSEPH GOLDBERG,
Administrative Director.

7:00 A.M. The Yizkor service will be held at 11:10 following which Rabbi Levinthal will preach. Rev. Sauler, assisted by the Center choir under the personal leadership of Sholom Secunda, will officiate.

Additional Yizkor Services

FOR the benefit of worshippers who have not purchased seats for the High Holy Days, the Center will conduct special Yizkor services on Yom Kippur, Thursday morning, September 21st in the Dining Room of our building. There will be three such services, at 10 o'clock, 10:30 and 11:00.

Sermons for the New Year

THE sermons will be preached on both days of Rosh Hashonah at 10:35 o'clock. The Shofar will be sounded at 10:10 and members are urged to be in their seats before that hour.

On Yom Kippur Eve, the sermon will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon will follow the Memorial Services.

Rabbi Levinthal will preach on the first day of Rosh Hashonah.

Rabbi Saltzman will preach the sermon on the second day.

On Kol Nidre Eve, Rabbi Levinthal will speak.

On Yom Kippur, Rabbi Levinthal will preach.

Holy Day Sermons in the Auditorium

THE sermons will be delivered by Rabbi Saltzman on the first day and by Rabbi Lewittes on the second day of Rosh Hashonah.

Rabbi Saltzman will deliver the sermon at the Kol Nidre services in the Auditorium and on Yom Kippur Rabbi Saltzman will preach before the Neilah services.

Taleisim for the Holidays

MEMBERS and worshippers are requested to bring their own taleisim during the High Holidays. Our uniform Holiday prayer book will be supplied to worshippers at the Main Synagogue services.

Junior Congregation Services

THE Rosh Hashonah services in the Junior Congregation will be held on Tuesday and Wednesday mornings, September 12th and 13th at 10 A.M.

The Kol Nidre services will be held on Wednesday evening, September 20th, at 6:30 P.M.

The services on Yom Kippur will be held Thursday morning, September 21st at 10:00 A.M. and 3:30 P.M.

Children's Service

THIS year, in addition to the Junior Congregation Services in the Prayer Room, there will be a special children's service for boys and girls under 11 years of age, attending our Hebrew School, Center Academy and Sunday School. The services will be under the supervision of Mrs. Evelyn Zusman of our Hebrew School Faculty. Admission will be free to pupils of our schools under 11. These services will be held in the Dining Room as per the following schedule: Rosh Hashonah at 11:00 A. M., Yom Kippur at 12 Noon.

Candle Lighting During High Holy Days

CANDLES will be lit on Monday and Tuesday evenings, September 11th and 12th (Rosh Hashonah) at 6:53 P.M.

On Yom Kippur, Wednesday evening,

September 20th, candles will be lit at 6:38 P.M.

Daily Services

MORNING services at 8:00 o'clock.

Mincha services at 7:00 P.M.

Junior Congregation Meets

Every Saturday

JUNIOR Congregation services are held every Saturday morning in the Beth Hamedrash at 9:45 o'clock. All Center children and children of our Hebrew and Religious Schools as well as children from our community are invited to attend these delightful and inspirational services.

Sabbath Services

FRIDAY evening services at 6:00 and 7:00 o'clock.

Kindling of candles at 6:59.

Sabbath services, "Nizabim," Deut. 29:9-30:20, Prophets, Isaiah 61:10-63:9, will commence at 8:45 P.M.

Mincha services at 6:00 P.M.

Rabbi Saltzman will preach on the weekly portion of the Torah.

A Message From the President of the Young Married Group

ONCE again it is my pleasure to greet you as President of the Young Married Group. Our last season was as successful as it was enjoyable—with programs ranging from dances to debates. It was gratifying to note many of our new friends became a part of our working nucleus.

We're planning a terrific season of lectures, discussions, socials and special interest programs—so, watch for our notices in the *Bulletins*.

I pray that this year will bring a peaceful world, good health and happiness to us all.

HERBERT CARR.

Junior League News

THE Junior League offers an interesting social and cultural program for Center youth of college age. The group meets every Thursday evening during the year and enjoys pleasurable participation in Center activities. All boys and girls in college are most cordially invited to join.

Library Schedule

THE regular schedule now prevails in our Library and is open Mondays, Tuesdays, Wednesdays and Thursdays from 2:00 to 6:30 P.M. and from 7:00 to 9:00 P.M.; on Sundays from 10:00 A.M. to 2:00 P.M.

Isidor Fine Elected Honorary President

AT the last meeting of the Board of Trustees, Mr. Isidor Fine was elected Honorary President for life. Mr. Fine served as President of the Center from January, 1929 to January 1933.

Center Junior Clubs

BOYS and girls in elementary school and high school are eligible for the following clubs:

INTA-LEAGUE BOYS—Boys in the junior and senior years of high school. Zionist, athletic and social program.

INTA-LEAGUE GIRLS—Girls in high school. Zionist, cultural and social program.

SHOMRIM—Boys in the first two years of high school. Young Judean and athletic activities.

VIVAETS—Girls in the upper grades. Young Judean and social program.

TZOFIM and MACCABEES—Boys in elementary school. Young Judean and athletic program.

CANDLE-LITES—Girls up to 11. Games, Arts and Crafts.

These clubs are under the expert guidance of efficient leaders. Members' children and students from our Hebrew and Sunday Schools, who are eligible, are cordially invited to attend.

Holiday Gym Schedule

THE Gymnasium and Baths will be open on Monday, September 11th (erev Rosh Hashonah) for men and boys from 1:00 to 4:00 P.M., will be closed on Tuesday and Wednesday, September 12th and 13th (Rosh Hashonah); and will reopen on Thursday morning, September 14th for women at 10:00 A.M.

The following week, the department will be open for men and boys on Wednesday, September 20th (erev Yom Kippur) from 1:00 to 4:00 P.M., will be closed for the Yom Kippur holiday, Thursday, September 21st and will reopen on Friday afternoon September 22nd for men and boys from 1:00 to 4:00 P.M.

Acknowledgment of Gifts

WE acknowledge with thanks receipt of donations for the purchase of Taleisim and Prayer Books from the following:

Dr. and Mrs. Morris Rood in honor of the Bar Mitzvah of their son, Robert Paul, on June 17, 1950.

Mr. and Mrs. Mervin Hurwitz in honor of their son Paul's Bar Mitzvah on June 10, 1950.

Center Academy Welcomes New Director

THE Board of Trustees of the Center Academy takes great pleasure in welcoming our new Director, Mrs. Anna S. Lesser. We are fortunate, indeed, in having secured the services of such an accomplished person. We know that under her capable leadership the Center Academy will continue to serve the best interests of our children and of our community.

Mrs. Lesser has a winning personality and a warm feeling for children. Her background in the field of child education and of educational psychology is rich and varied. Her academic training includes a B.S. in Education, M.A., in Psychology, successful passing of Matriculation Examination for Ph.D. degree and a diploma for Supervisor of Nursery School, Kindergarten and First Grade—all from Columbia University. Besides, she took courses in Rorschach Testing and other tests in this field.

Her long experience in teaching and supervision will enable her to give guidance to teachers in both the classroom procedure and in the handling of children whether typical or atypical. Mrs. Lesser's experiences include: (1) the teaching of all grades from nursery through eighth; (2) assistant to Director of Guidance and Personnel at Teacher's College; (3) extensive experience with mental and educational tests in School Surveys for purposes of Curriculum Planning; (4) Clinical experience with retarded and sick children in Mt. Sinai and Bellevue Hospitals.

Our new Director also has a fine musical background. Last, but not least, she believes in the type of education for which the Center Academy stands—the synthesis of the best in American culture and of the best in Jewish culture.

Apart from all the qualifications which we have mentioned, her charm and friendliness, her aliveness and vitality, make personal contact with Mrs. Lesser a pleasurable experience. Children, teachers and parents will find in our new Director a person who is willing and well qualified to assist them in the solution of the problems with which they may be faced.

—IRENE BUSH STEINBOCK.

APPLICATIONS FOR MEMBERSHIP

THE following have applied for membership in the Brooklyn Jewish Center:

BRAVERMAN, MISS HARRIET

Res. 82 Rockaway Parkway

Proposed by Lilyan Madlyn

CHAIKEN, RAYMOND

Res. 582 Saratoga Ave.

Bus. Beverages, 167 Newport St.

Single

Proposed by Edythe Chaiken,

Seymour Eisenstadt

COCHIN, MISS BABETTE CLAIRE

Res. 554 Rockaway Parkway

Proposed by Aaron A. Berman

COHEN, BERNARD

Res. 1441 Prospect Place

Bus. Import-Export, 42 Broadway

Single

Proposed by Fred Schlossman,

Herman Rubin

DAVIS, MISS PAULINE

Res. 405 Hinsdale St.

Proposed by Ruth Weissberger,

Florence Baraschick

FREEDMAN, DAVID

Res. 2523 Avenue O

Bus. Automotives, 1193 Bedford Ave.

Single

Proposed by Abe Mann,

Harold Blackman

GRAY, MILTON

Res. 1004 Lenox Road

Bus. Cotton Converters, 1181 Bway.

Married

Proposed by Isidor Gray

KATZ, ADOLF

Res. 1324 Carroll St.

Bus. Time Sq. Stores, 60-36 Myrtle Ave.

Married

Proposed by Israel Kaplan,

Maurice Bernhardt

KAUFMAN, DR. DAVID

Res. 1573 Carroll St.

Married

Proposed by Chas. Wapner,

B. Granowsky

KRIMKO, ABRAHAM

Res. 901 Washington Ave.

Bus. Pharmacist, 954 Nostrand Ave.

Married

Proposed by Harold Brown,

A. Witty

LEIBLER, THEODORE

Res. 611 Empire Blvd.

Bus. Clocks, 205 Willoughby Ave.

Married

Proposed by A. E. Ratner,

Rev. Rogoff

LEARNER, DR. MAX

Res. 639 Eastern Parkway

Married

Proposed by Leo Kaufmann,

William Siegel

POPPEL, MAX

Res. 712 Crown St.

Bus. Dresses, 306 W. 37th St.

Married

Proposed by Dr. Irving A. Hurwitz,

Alice Abrams

ROSENBERG, THEODORE

Res. 378 Utica Ave.

Single

Proposed by Bernard Heyman,

David Rosenberg

ROSENSTOCK, MISS SHIRLEY

Res. 1587 Carroll St.

Proposed by Lilyan Madlyn

ROSENZWEIG, MAX

Res. 1475 President St.

Bus. Pharmacy, 893 Manhattan Ave.

Married

Proposed by Dr. H. Berlowitz

SPECTOR, MORRIS

Res. 1565 Carroll St.

Bus. Patent Atty., 35-11—35th Ave.

Single

TANNE, SIDNEY J.

Res. 732 St. Marks Ave.

Bus. Labels, 1199 Broadway

Married

VOGEL, MAX S.

Res. 324 New York Ave.

Bus. Insurance, 629 Remsen Ave.

Married

Proposed by Dr. Max Goldstein,

Herman Haber

ZELIN, MARTIN

Res. 1034 DeKalb Ave.

Bus. Auditor, City of N. Y.

Single

The following has applied for reinstatement:

SAMUEL H. GOLDBERG,

Chairman, Membership Comm.

Bar Mitzvah

A hearty Mazel Tov is extended to Mr. and Mrs. Max Rosenzweig of 1475 President Street on the Bar Mitzvah of their son, William, at the Center this Saturday morning, September 9th.

*A Yiddish Translation
of Rabbi Levinthal's
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**“JUDAISM — AN ANALYSIS
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PAGING SISTERHOOD!

ALTHOUGH the Scriptures counsel us, "Let another man praise you, and not your own mouth; a stranger's lips, not yours," it is the duty of the President of an organization to make a "year's end" or "state of the union" appraisal of the accomplishments of the past year. In program and activities, cultural and philanthropic, the superlative "plu-perfect" best describes the successes of 1950.

Our women have put forth a maximum of effort and co-operation in every major drive—the United Jewish Appeal, Federation of Jewish Philanthropies, Torah Fund for the Jewish Theological Seminary, Jewish Day for the Blind, Brandeis University, Night of Stars for the UJA and Music Under the Stars for the benefit of Israeli philanthropic and cultural institutions. Sisterhood has contributed to the Home for the Aged, Jewish Sanitarium for Chronic Diseases, Red Mogen David, Yeshiva University, Jewish Braille Bible Society, Brooklyn Juvenile Guidance Society, Red Cross, March of Dimes, Boy and Girl Scout campaigns, National Conference of Christians and Jews, Historical Judaica, in support of needy Jewish scholars, the Beth Jacob Girl's Organization and many others reviewed in the annual report delivered at our closing meeting in June.

Our affiliation with the National Women's League of the United Synagogue and with the Federation of Jewish Women Organizations have brought us in touch with vital American and Jewish issues, stimulating an awareness of problems, situations and tendencies which affect the Jewish community as a whole. Our Cheer Fund, through the kind generosity of members who have contributed in honor of memorable occasions, has been able to dispense much joy to the children in our Hebrew Schools, to our graduates and our Bar Mitzvahs, besides spreading cheer in other needy circles. Sisterhood has conducted the monthly Kiddush for the Junior Congregation with dignity and proper evaluation.

Every meeting was attended by hundreds of women who were thrilled at the scope of the programs presented. Our

first function, our Annual Mother-Daughter Luncheon and Fashion Show, was a magnificent prelude to a year which saw many precedents and innovations in Sisterhood meetings. Besides an excellent film on the "Hebrew University," our October meeting featured "Your Part In the Political Picture," an address delivered by Mrs. M. Potash, of the League of Women Voters. Other outstanding events included our memorable "Institute Day" in November, when more than 650 women attended our All-Day Conference on "Judaism, Today and Tomorrow"; our delightful bus trip to the Jewish Museum, when about 60 of us enjoyed a stimulating tour under the guidance of curator Dr. Kayser; our Jewish Book Month meeting in December, when a brilliant analysis of Arthur Koestler's provocative book, "Promise and Fulfillment," was delivered by Mrs. Faye Shenk, wife of the rabbi of Congregation Shaare Zedek. In January, Susan Brandeis, daughter of the late Supreme Court Justice, gave us a most illuminating address on "Higher Education for American Jewry," citing as an important illustration the new Brandeis University in Waltham, Mass. Purim was made a very gay time for Sisterhood members by our dramatic performance of "Jewish Music Through the Year," narrated by Lila Leonard, with musical contributions by the Center Male Octette, which marked Jewish Music Month in February, and by the excellent talk on "Brotherhood and Torah," by our own Rabbi Lewittes. And every member has read with pride our unprecedented roster of noted Jewish leaders whom we honored in March at our "Jewish Women Of Achievement" program. In March, too, Sisterhood joined the entire Center in paying deserved tribute to our beloved Administrative Director, Joseph Goldberg.

The entire congregation had added cause in March to be proud of Sisterhood's Esthers who conducted and participated in our first Friday Night Service, when the subject of the evening, "The Role Of the Jewish Woman Today," was presented by four of our women. A cordial and most lavish Oneg Shabbat concluded the evening, a veritable tribute to the inherent Jewish spirit

of our women. Israel's second anniversary was beautifully celebrated in April in song, in story and with adequate birthday embellishments. A brilliant "Summation of American Affairs" given by our Social Action Chairman, Bea Schaeffer, reviewed the events of the past year. Our Sisterhood Players brought further glory upon our Center by giving three repeat performances of their successful production, "A Way Of Life," for the Metropolitan Branch of Women's League, for our Hebrew School PTA and at the Ritz Carlton Hotel for the Kew Gardens Hills Sisterhood. At our Mother's Day program in May, Sisterhood honored twelve members who had celebrated their golden wedding anniversaries. Deserved tribute, lyric, floral and pictorial were paid the celebrants, one of whom, Mrs. Rose Horowitz, a former President, delivered a most stirring address on "Matriarchs In Israel." Movies of the entire proceedings were shown at our closing meeting in June, when an unusually novel Installation Service by Mrs. Lillian Lasky, President of the Metropolitan Branch of the Women's League, ushered in our new staff of officers.

Our page in the Center's *Review* has definitely placed our women's group in the vanguard of Center activities and has helped to create an active interest in our work. In conjunction with the Council of Jewish Women, Sisterhood also sponsored a series of lectures on "The Role of the American Family," given by recognized leaders of psychology, sociology and religion.

In reviewing the above programs, our pride swells to overflowing. Our women are living their Jewishness daily by participating in religious, philanthropic, communal and educational projects. If this is the direction in which our women are travelling, I am quite safe in promising that our Sisterhood will continue to shed glory on our organization, our Center, and the greater cause of Judaism.

Since I have already publicly and personally thanked my most capable and co-operative staff of officers and my Executive Board, I hope I shall be forgiven if, in the interests of brevity, I omit mention of their names. I am most grateful for their support and shall continue, in the words of Bacon, "to ask counsel of both times; of the ancient time what is

best; and of the latter time what is the fittest."

MRS. MORTON KLINGHOFFER,
President.

In Appreciation of Effort

At its closing luncheon, the Executive Board presented our President, Sarah Klinghoffer, with a beautiful sterling silver tray, as a token of esteem and affection, and in appreciation of her tireless zeal in the interests of Sisterhood.

Cheer Fund Contributions

In honor of Mother's Day: Mesdames M. Rosen, A. Ginsburg; For Rabbi Levinthal's recovery: D. Halpern, S. Klinghoffer; In sympathy with Frisch family: Dr. and Mrs. M. Rachmil; In sympathy with Lane, Rothman and Leonard families: S. Klinghoffer; In sympathy with Reichman family: L. Zakhem, J. Markel; In honor of son's Bar Mitzvah: S. Kushner; In honor of daughter's confirmation: Mrs. P. Amster; In honor of daughter's graduation: M. Berman; In honor of daughter's graduation: L. Gribetz; In honor of new grandchild: Mrs. Ph. Brenner; In honor of newly-installed officers: Mrs. S. Gluckstein.

Women In the News

Jeanette Richman has been elected President of the new Aviva Group of Hadassah. Congratulations!

Our President, Sarah Klinghoffer, will represent Sisterhood at the National Convention of the National Women's League to be held in Minneapolis in November.

Calendar of Events

Thursday, Sept. 14—Sisterhood Executive Board meeting, 1:00 o'clock.

Monday, Sept. 18—Evening, opening General Meeting. Unusual musical program. Watch *Bulletin* for further details.

Thursday, Sept. 28—Succah party, 1:00 P. M. at the Jewish Theological Seminary, 3080 Broadway. All Sisterhood members welcome. Delightful program and refreshments.

Thursday, Oct. 12—*Gala Celebration*—Sisterhood's thirtieth anniversary evening, Memorable occasion to be marked by fitting program. Further details will follow.

The Younger Membership

OUR program committee is busy once more planning the weekly events for the coming year. We are attempting to root these programs firmly in our wonderful traditions, as well as in our American heritage. To succeed in this endeavor we shall need the full cooperation and participation of all of our members, new as well as old.

It is appropriate that we commence our fall program by conducting the services on the Sabbath of Repentance, September 16th. Through these services Young Folks League, in keeping with its annual tradition, will demonstrate by its large attendance that it is fully conscious of its responsibility to the Synagogue. All members are urged to attend.

On Yom Kippur night, September 21st, Young Folks League will feature its annual "Charity Frolic." Admission will be by the minimum contribution of \$2.00. We hope that all of you may find it possible to attend.

Committee Chairmen

In order to facilitate the full participation of our members in the activities of our league, the chairman of each committee is listed below:

U. J. A. Jerry Jacobs
Publications Morris Hecht
Refreshments

Joyce Schlossberg, Pauline Magid
Entertainment Herbert Levine
Dramatics Herbert Levine
Interest Groups Muriel Goldsmith
Hebrew Culture Marvin Leiberman
Folk Dancing Hazel Atlas
Sports Elmer Riffman
Door Nat Gurvitch
Program Milton Reiner
Publicity Milton Reiner

May I take this opportunity to extend to all of you, on behalf of the officers and executive committee members, and myself, best wishes for a glorious New Year.

—MILTON REINER, *President.*

Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Herman Atlas of 220 Brooklyn Avenue on the marriage of their daughter, Priscilla (Pepi) to Dr. Lester J. Blatt of Little Neck, L. I., on September 3rd.

Rabbi Saltzman and Lewittes
Now Associate Rabbis

The Board of Trustees at its last meeting unanimously changed the status of Rabbi Saltzman and Lewittes from Assistant Rabbis to that of Associate Rabbis to Dr. Levinthal.

THE YOUNG FOLKS LEAGUE

proudly presents its
*ANNUAL YOM KIPPUR
NIGHT FROLIC*

Thursday Evening, September 21st
at 9:00 o'clock

Music by

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Subscription — \$2.00

Proceeds to Charity

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Price of Plots

4 Graves \$ 250.00

6 Graves 350.00

15 Graves 1,000.00

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ROSH HASHONAH GREETINGS

Mr. and Mrs. Moses Ginsberg

AND FAMILY

extend their best wishes for a Happy New Year
to all the Officers, Trustees, Directors and
members of the Center, as well as to
their friends and relatives

Mr. and Mrs. Morris Rubin

AND FAMILY

1577 Carroll Street

extend greetings for a Happy and Healthy New Year
to all their relatives and friends

Mr. and Mrs. Isaac Schrier

AND FAMILY

101 Lincoln Road

wish all their relatives and friends a Happy New Year

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the best of everything for the New Year



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MAY THE NEW YEAR BRING PEACE TO ISRAEL AND ALL ITS
NEIGHBORS, AND BESTOW HAPPINESS AND GOOD HEALTH
ON ALL OUR RELATIVES AND FRIENDS.

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AND FAMILY
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WE EXTEND OUR NEW YEAR'S GREETING TO ALL RELATIVES AND
FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM
GOOD HEALTH AND PROSPERITY.

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AND FAMILY

RABBI and MRS.
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AND CHILDREN

RABBI and MRS.
MANUEL SALTZMAN
AND DAUGHTER

ROSH HASHONAH GREETINGS
FROM THE YESHIVA TALMUD
TORAH OF CROWN HEIGHTS

THE Board of Trustees of the Yeshiva Talmud Torah of Crown Heights, 310 Crown Street, its members and its faculty, extend their best wishes for a Happy New Year to the Rabbi, the directors and trustees and the members of the Brooklyn Jewish Center.

The Yeshiva of Crown Heights is highly appreciative of the cooperative attitude of its neighboring institution and is thankful for the valuable support which many of its members extend so liberally.

May the Lord bless them and grant them, as well as all the members of our suffering people, a year of true happiness. May this year see the triumph of the cause of justice and righteousness.

BENJAMIN WEISER, *President*
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Z. BRANDES, *Exec. Director*

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ON ALL OUR RELATIVES AND FRIENDS.

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MORTY SILVERSTEIN

MR. and MRS.
SIMON SPIEGEL
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MR. and MRS.
A. J. STELZER
AND FAMILY
730 Empire Boulevard

MR. and MRS.
HENRY TELLER
1516 President Street

MR. and MRS.
LOUIS WEINSTOCK
135 Eastern Parkway

*Extend their New Year Greetings
to their family, all members of the Center
and friends.*

MR. and MRS.
CHARLES WUNDERLICH
715 St. Marks Avenue

MR. and MRS.
MAX ZANKEL
AND FAMILY
1561 Carroll Street

THE
YOUNG FOLKS LEAGUE
of the
BROOKLYN JEWISH CENTER

THE
YOUNG MARRIED GROUP
OF THE
BROOKLYN JEWISH CENTER



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NEWS OF THE MONTH

(Continued from page 14)

immediate payment of them, in one case giving the advertiser five days in which to reject the ad, else making himself responsible for its use. "These shocking practices have outraged not only Jewish advertisers but also non-Jews who have called our member newspapers to express their resentment," the statement says.

☆

The California State Board of Education was asked to take immediate action to eliminate racial and religious discrimination in the admission policy of commercial training schools.

The request was made by the California Federation for Civic Unity in a letter to Roy Simpson, State Superintendent of Public Instruction. The letter charged that "discrimination has been reported and confirmed on several instances, especially where veterans have been involved."

☆

The charge that Jews are running the United States was voiced here by Gerald L. K. Smith, leader of the anti-Semitic Christian Nationalist Crusade, addressing a meeting of about 1,500 persons in Los Angeles.

He also mentioned the article published recently by the Chicago *Tribune* against Henry Morgenthau, Supreme Court Justice Felix Frankfurter and Senator Herbert Lehman but failed to say that the editors of the paper apologized to representatives of Jewish organizations for the anti-Jewish insinuations which the article contained.

☆

Plans urging legislation guaranteeing equal employment opportunity regardless of race, color, or creed to all Americans were adopted by both the Republican and Democratic State Central Committees at their party conventions in Sacramento, Calif. The Democrats adopted a plank calling outright for F. E. P. C. legislation by the California legislature, with a commission and the necessary enforcement machinery.

The Republicans adopted a plank reading: "No principle of this republic is more basic than insuring the equality of all individuals in their right to live, to be free to work, to own property and to pursue happiness. Equal opportunity in these matters must always be guaranteed all individuals regardless of race, religion, color, or place of birth. We urge favor-

able enactment of legislature to this end."

☆

Israel, along with 18 other countries, took part in the "International Earth Ceremony" held in Los Angeles. The noted cellist, Gregor Piatigorsky, represented Israel. As a gesture of world peace, soil from the 19 participating countries was blended with American soil. A tree will later be planted in the blended soil.

☆

The two-week strike of clothing and shoe storekeepers in Israel in protest against the new ordinance ordering drastic rationing of the scarce commodities in order to save on foreign currency has ended.

☆

The Kneset ended its summer session after approving at a second reading a bill to float a popular loan for 12,000,000 pounds. Earlier, Finance Minister Eliezer Kaplan received parliament's authority to float another loan for 5,000,000 pounds.

"HEBREW MELODY" NATHAN

(Continued from page 12)

always called "Hebrew Melody Nathan," was extremely prolific, his books and compositions filling some twelve pages in the British Museum Catalogue. He wrote a treatise on voice training, operatic music, pianoforte and miscellaneous works. But in spite of his continuous energy he fell into financial difficulties and was imprisoned for debt. On release, however, he maintained his debonair ways. Once, to defend a lady's name, he fought a duel, in which he was slightly wounded. Again, once more for a lady's name, he assaulted a certain Lord Langford, was brought to court, and acquitted.

Nathan died in Sydney in 1864, as the result of a street car accident. He was buried in a non-Jewish cemetery, but his tombstone has a Hebrew inscription. In his lifetime he had gained a continental as well as a British reputation. He was the musical historian of George IV. In Italy his prestige was high, the Italians considering him the foremost English composer. In Rome, at his death, a Latin poem honored his memory.

THE JEWISH COMMUNITY

(Continued from page 8)

expression in the council of organizations.

Community action would be contingent upon agreement by both councils. Where differences would emerge, these would be reconciled by conference and compromise, as happens in the two houses of the American Congress.

Community councils of this type would find it possible to consider and take action on the central, and not merely the peripheral elements of Jewish life. With the passing of time, the religio-cultural-ethnic character of Jewish peoplehood would become increasingly accepted in practice, and not merely in theory, as is now generally the case. It would then be possible to simplify the community organization and utilize it with even greater effectiveness, in order to enhance the religious vitality and cultural creativity of American Jewry, which constitute its only true reason for being.

NETUREI KARTA

(Continued from page 9)

How unfriendly the world must look to such people can be gauged by the reluctance with which they accepted, for the convenience of outsiders only, the European system of counting time. Among themselves they prefer to disregard this "innovation" and to maintain the outdated Middle Eastern system of two different groups of hours within every day, whose length is fixed by dividing the day and night separately into twelve equal parts.

Other problems occupying the attention of these latter-day saints include: Bare legs on cinema posters advertising "Red Shoes," the film about ballet, called for covering the figures with tar; Yeshiva students reject the signing of an agreement of their teachers with a local sick fund for their care, since these institutions are Zionist; four Shochetim were "excommunicated" and fowl slaughtered by them "declared Treifa" because they accepted city salaries and thereby "recognized the rule of the state of Israel"; and, if a local story is to be believed, Neturei Karta men came to Tel Aviv to pray for the purification of the sea which, they had heard, had been polluted by the presence of so many Godless people using it as a solution of this city's sewage problem.

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The Brooklyn Jewish Center Review

October, 1950

THE LAND OF "EIN DAVAR"

By ALFRED WERNER

CAIN AND ABEL TODAY

By RABBI ISRAEL H. LEVINTHAL

THE REMARKABLE
MORRIS RAPHAEL COHEN

By ALBERT MORDELL

A FRIEND PASSES

By OSCAR HERSCHMAN

NEWS OF THE MONTH

BROOKLYN JEWISH CENTER REVIEW

Vol. XXXII

OCTOBER, 1950 — HESHVAN 5711

No. 7

COMPARISON IN SACRIFICES

IF PRESENT plans are realized, a National Planning Conference will be held in Washington soon to adopt plans for a billion dollar campaign to help Israel in its present financial crisis.

The plans for the campaign were originally formulated at the emergency conference in Jerusalem attended by American Jewish leaders at the invitation of Ben Gurion. A four-point program was agreed upon, calling for the strengthening of the United Jewish Appeal, encouragement of capital investments in Israel, support of an Israel bond issue, if the Government of Israel decides to float such an issue, and direct aid to Israel by the United States through bank loans and other means.

This aid is necessary if Israel is to carry out its program of caring, within the next three years, of 600,000 Jewish refugees from such pressure areas as Poland, Roumania, Iraq, Iran and North Africa.

This is a colossal undertaking without parallel in the history of fund-raising, and entailing much sacrifice on the part of Jews in this country. It will require inspiring leadership and a sincere devotion beyond any previous effort. In saying this we should also bear in mind that the Jews in Israel have borne the brunt of the enormous expense of immigration. The estimated costs of absorbing the 350,000 immigrants who came to Israel in the last 26 months amounted to 320 million dollars. Of this amount only 120 million dollars was raised abroad, while the remainder—about two-thirds—was supplied by Israelis. When one compares their contributions with that of the millions of comfortably situated Jews residing outside of Israel, we realize that it is the Jews of Israel who know what real sacrifice means.

The grave danger to the success of this stupendous project is the lack of unity among the various groups in this country

and the unfortunate splitting of the political forces in Israel proper. Is it too much to expect that these political factions should submerge their ideologies, at least temporarily, for the sake of Israel's survival? And is it too much to expect that Jewish leadership in this country should set aside present differences and create a united force to assure the economic stability of the infant State?

—J. G.

JEWISH BOOK MONTH

THE current month has been set aside as Jewish Education Month. Nothing is more vital in developing a vigorous American Judaism than adequate Jewish education.

It is good to read of the progress in education noted by the American Association for Jewish Education. Contrary to the prevailing opinion, the figures of the Association show that the number of children attending Jewish schools increases from year to year. At present, 255,000 children are receiving education in various types of Jewish schools throughout the country. However, half of these children are enrolled in Sunday schools where instruction is limited to two or three hours a week.

An adequate program of Jewish education should include:

1. A Jewish education for every Jewish child.
2. Abandonment of the Sunday school in favor of more intensive training. Except perhaps for the primary grades, the child must attend more than once a week in order to obtain adequate Jewish schooling. (Even the Reform Synagogues have recently shown dissatisfaction with the present Sunday school type of education.)
3. Extension of the educational ladder to include the high school years. Bar

Mitzvah must not be the end-all and be-all of Jewish education.

4. More adequate physical facilities for our schools.

5. Better facilities for the training of professional teachers and administrators.

6. Greater financial and moral public support for Jewish education.

Lip service is not enough. Jewish education needs and deserves our whole-hearted support so that indeed we can say *v'talmud torah k'neged kulam!*

—M. H. L.

30 YEARS OF SISTERHOOD

EVERYONE in the Center who has watched the steady growth and splendid achievements of the Sisterhood will be happy to join in felicitating its officers and members upon its thirtieth anniversary, which it recently celebrated.

Our Sisterhood was organized immediately after our Center came into existence, and has played a notable role in the progress of our institution. It was a unique type of Sisterhood, different from nearly every other congregational women's organization. Its function was not to raise funds for the Center but to develop Jewish cultural and spiritual ideals and promote a healthy communal spirit. The results are evident in the number of splendid leaders it has produced who are playing an active part in Jewish communal affairs.

Our Sisterhood was always fortunate in its presidents and the present incumbent, Mrs. Morton Klinghoffer, is carrying forward with remarkable skill, energy and talent the high ideals of her predecessors.

Our hearty *Mazel Tov* to the officers, directors and members of the Sisterhood, and our fervent prayers that it may go from strength to strength to lustre and blessedness to our institution and the community.

—I H. L.

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

A HEBREW SPEAKING CHILDREN'S CAMP

I WANT to share with you a very interesting and enriching experience I enjoyed during the past summer. Mrs. Levinthal and I have been spending our vacations—for almost thirty years—at children's camps. We like the freedom and the naturalness of those surroundings, and we love to be in the company of youth—it keeps one young in spirit.

But this summer a special treat was in store for us. The camp to which we have been going lately, Camp Tabor, in the beautiful Pocono region of northern Pennsylvania, was taken over by the Philadelphia Branch of the United Synagogue of America as a Hebrew speaking camp, to be known as Camp Ramah. A small group of loyal and devoted Philadelphian Jews, who realized the tremendous possibilities of such a project, advanced the necessary funds and guaranteed the financial future of the camp. The educational supervision was placed in the hands of the Teachers' Institute of the Jewish Theological Seminary of America.

It was a daring venture, especially so since the transfer of the property was not effectuated until March, when most parents had already made their camp commitments. And yet, so great was the appeal of Camp Ramah, that within a few weeks more than 200 boys and girls enrolled. These formed a select group, for to be accepted as a camper, a child had to have at least three years Hebrew school training.

What fine children these were, and what an interest they displayed in acquiring the facility to speak in the Hebrew tongue! It was natural for them to do so, because the entire environment was a Hebrew one. The waiters at the table, the counselors, the nurse and the physician, as well as the director, all spoke Hebrew. The announcements on the loud speaker were in Hebrew—and the intro-

ductory word, *Hakshivuu*, attention, as well as the closing exhortation of every announcement *Dabru Ivrit*, speak Hebrew, impressed themselves upon the mind of every camper. Parents cannot begin to realize how quickly and easily a child can master a language in an environment where that language is the spoken one.

There were also classes for Hebrew instruction four or five times a week, so that the children would not forget what they had learned, but be prepared for greater progress during the coming months at school.

Ramah was fortunate in the selection of its director, head counselors and counselors, all chosen because of their experience in the field of education and in camp supervision.

Let not the reader get the impression that study was the only camp activity. All the sports sponsored by the best of camps were indulged in, and the counselors were as proficient in swimming, on the baseball field, or in the other sports as they were in speaking Hebrew.

And how ingenious the campers were! The circus and the masquerade, which are so standardized in most camps, were unique here in the imaginativeness and creativeness displayed by the children. Scenes from Jewish history and folk-lore were cleverly utilized. The dramatic performances were equally excellent, under the artistic supervision of a member of the *Habimah*, plays were enacted with a perfection that captivated all the spectators.

The Camp was particularly successful in making religious observance beautiful and meaningful. Never can I forget the impressive and touching observance of the *Tisbat b'Ab* service, how it was dramatized, yet maintained the traditional aspect, so that the campers—young and old—felt the deeper meaning of their peo-

ple's tragedy of the past and their hope for the future. The Sabbath services at which the campers were the *Hazanim*, the preachers and the readers of the Torah, were not something imposed upon the children, but so inspiring and beautiful that the children felt the true joy of the Sabbath. And that joy came to a climax on Friday nights in the ecstatic dances—Israeli and Chassidic—that went on for hours.

One of the unique features of Camp Ramah was the Leaders Training Fellowship. One of the great problems that face all camps is that of the adolescent boy or girl. Most children, when they reach their fourteenth or fifteenth year refuse to go to camp, feeling that they have outgrown camp life. Ramah had a group of more than 50 boys and girls, of high school and college age, members of the National Leaders Training Fellowship, who combined a vacation of outdoor and sport life with a fine, intensive Hebrew cultural training. What a privilege it was for this group to have a personality of the type of Professor Hillel Bavli, one of the great Hebrew poets of our day, and Professor of Hebrew Literature at the Jewish Theological Seminary of America, as their guide in their Hebrew studies. His courses in the Prophets and in the poetry of Bialik, which he gave to this group, must have inspired these young men and women with a new understanding and a new appreciation of the beauty inherent in this sacred and classic literature of our people.

Many of our people have been pessimistic about the possibility of winning the Jewish youth of America to a love of Jewish culture, Jewish values and Jewish ideals. A visit to Camp Ramah would instantly dispel all such pessimism. I am convinced that if we could have a few score such camps throughout the country we could develop a generation of lay leaders who would assure a Jewish life of intelligence, dignity and creativity that would be a source of blessedness to our faith and our people.

Israel H. Levinthal

*A Moving Account of One
Visitor's Impression of Israel*

THE LAND OF "EIN DAVAR"

By ALFRED WERNER

IT WAS a wonderfully calm summer evening when our El-Al plane gently glided into Lydda's Airport. In the west the horizon beyond the sand dunes was burningly aglow. Yet, typical of the region, the sun disappeared with a baffling rapidity, leaving the heavens still and unbelievably vast. And I suddenly understood why the Talmudic sages advised their students only to peruse the Apocrypha during the twilight period. For there, at Lydda, I witnessed for the first time the swift transition from day to night (which has its counterpart in the brevity of the morning twilight), a phenomenon common to the Middle East.

How this shaft of information popped into consciousness upon my arrival in Israel I do not know. Never before had I bothered about the alleged unholiness of the Apocrypha—but that's Israel: it shatters your normal thinking mechanisms; it leads you into alleys of memory long forgotten or rather anxiously avoided; it furnishes you with knowledge far above the familiar glib propaganda.

A man used to travelling, I believed that I would arrive calmly, even in a slightly cynical mood. But suddenly tears were streaming down my cheeks. Untouched I had stopped at a dozen airports in a dozen foreign countries—but this time I stared at the khaki-clad passport official as though I had never seen this type of clerk before. (Later, however, I recalled his accent and realized that he was a Viennese Jew like myself.)

The next morning I had to reassure myself, again and again, that the bustling street, the white buildings gleaming in the sunlight, the exotic flowers and palm trees, was not a Fata Morgana, a mirage that might vanish any moment. Perhaps my incredulity was due to my past. To be frank, before the Anschluss of 1938, few of us Viennese thought of Palestine as anything more than a beautiful legend. I recall how a distinguished Austrian Zionist leader ended his lecture: "And in the not so distant future when we—" He obviously wanted to add: "When we shall live in our Jewish state," but he was interrupted by a chorus of gay cynics, "When we shall meet again in the Cafe X," referring to a popular rendezvous of Zionists in Vienna.

Yet even that staunch believer in a Jewish state, who perished in a Nazi death

camp, would have been overwhelmed by the greatness of Israel. His teacher, Theodor Herzl, could not imagine that Hebrew might ever become a living tongue—"Who amongst us has a sufficient acquaintance with Hebrew to ask for a railway ticket in that language?" Remembering this, I once boldly proceeded to a ticket office (at the Jerusalem station) and asked for a fare in my halting tourist-Ivriith. Needless to say, I felt quite relieved when I got exactly what I wanted!

Speaking of railroads, they are part of the *ness*, or miracle, that is Israel. Now, I do not claim that it was the Israelis who built the local railroad system; it actually goes back to the old days of Turkish rule. Yet it was heavily damaged during the War of Liberation, and when, a few months ago, train service was restored in most sections, everybody was very proud of this accomplishment. Still, I made the joyous discovery that the Israelis are healthy enough to jest even about a *ness*. At least a dozen railroad jokes circulate among the population. One, which is harmless enough, refers to the Tel Aviv-Haifa railway which, because of the division of the country, now runs right alongside the Arab town of Tulkarm; local jokers suggest that the carriages ought to have a notice reading: "*Bewakkasha*, please do not lean out of the state." More ironic is the reference to a sign, supposed to read: "*Bewakkasha*, do not pick flowers while the train is in motion." Yet when a passenger once complained about the proverbial slowness of the Israeli trains, he was immediately rebuked by the conductor, a stern sabra girl: "I'm very glad that it takes such a long time to travel through our country. It makes me feel that our state is much larger than it actually is!"

A new line is planned to run parallel with the old one, yet far enough away from the frontier. And with more fuel and better engines the speed of the Israeli trains will increase. Yet I cannot help dwelling upon the aforementioned impatient passenger. He can't have been an

Israeli. For while an Israeli may jest about shortcomings (and there are many), he accepts *tsena* and all inherent difficulties with heroic equanimity. Therefore, I assume that this unpleasant passenger was a foreigner.

Was it, perhaps, Arthur Koestler, who, far from thinking that Israel was a *ness*, broadcast that it was a "freak phenomenon"? (A wise Jerusalemite explained to me Koestler's arrogance by likening him to the "rasha" in the Passover Haggadah who, referring to the Jews, never says "We" but always "They.") Well, forty years ago the brilliant Koestlers, with their pessimism and aloofness, would have laughed at the mad idea of building a metropolis on the sand dunes north of Jaffa, let alone establishing a modern, independent state. Similarly, the Irgun, strenuously extolled by the author of "Thieves in the Night," could not have held the country together for a whole week with its Fascist concoction of terrorism and bravado. What made Israel work, and what will help it to overcome its present economic woes, is the unique spirit of its untiring, indefatigable people, that peculiar mixture of unworldly messianism with very realistic matter-of-factness, as expressed in that all-embracing phrase, *Ein Davar*, which is heard everywhere.

"The hotels are bad? *Ein Davar*, it doesn't matter. We'll fix them shortly. The taxi drivers are fresh? *Ein Davar*, we'll gradually teach them to be polite to tourists. Our girls are slovenly? *Ein Davar*, they'll gradually get used to combs. They may eventually even use lipstick. . . ."

The week I entered Israel several American and South African businessmen happened to fly in too. In less than twelve hours they condemned almost everything between Dan and Beer-Sheba. They were as optimistic about Israel as a wise old uncle is cheerful about his no-good nephew. But when I happened to run

into these gentlemen four or five weeks later, they seemed to have thrown pessimism, together with wisdom, out of the window. In fact, they sang as happily as a barbers' quartet: "Israel bankrupt? Nonsense, it'll get foreign loans. Israel without raw materials? *Ein Davar*, the Weizmann Institute will create them out of the thin air. Israel lacking water? Why, those lovable maniacs will divert the Nile River, or the Euphrates, to irrigate the Emek!"

And yet, this "realistic messianism," invigorating and intoxicating though it is, has its dangers. For there are moments when it threatens to lose contact with reality. Let's suppose that it was a *ness* which allowed the Yishuv to rout the armies of five Arab states—you can't rely on a miracle to recur whenever there is need for one. There are certain basic facts that cannot be brushed off with an optimistic *Ein Davar*. For instance, it hurts me deeply to mention the flourishing of a vast black market in Israel, and to state that, apparently, Adon X and Gveret Y don't feel they can do anything about the wholesale smuggling. Also, I have heard the man in the street complain about the recent increase of favoritism within the ruling Mapai party and the omnipotent Histadrut. This deplorable nepotism has given mediocrities more important jobs than a small impecunious state like Israel can afford. There was some angry talk, too, about the *shlichim*—individuals who, under the pretense of doing important work for a governmental department or national organization, go abroad to live the life of Riley in Rome, Paris, or New York, while Adon X and Gveret Y are forbidden to leave Israel. And I saw myself how religion has been degraded and abused by political parties to achieve entirely secular aims. . . .

Coming back to the U. S. A. after a two-months' study trip I felt depressed, having seen the dangers that threaten to engulf and bury the little republic, so dear to every Jew. Then I comforted myself, realizing that many young states had to have their Valley Forge. Besides, few of these had the advantage that Israel has. What about Israel's socialized medicine, the nursery schools, the child care system, the political maturity of the masses which is reminiscent of the political alertness of the French underground?

And the eagerness for literature, music, theatre, and the fine arts displayed by the average citizen, a desire which even the dreadful lack of calories cannot stifle? These are Israel's coals, its iron deposits, its diamonds.

Do I seem rhetorical? Well, this is one of the many inexplicable facts about that puzzling patch of land which turns cold businessmen, tired and cynical journalists, even Machiavellian diplomats into orators proclaiming its virtues. During my stay there I met at least one stubborn Balaam who, at the psychological moment, was unable to utter anything but words of praise. He was a hard-boiled representative of a certain Swiss firm, a non-Jewish business expert who had gone to Tel Aviv to investigate the possibility of establishing a branch of his firm in that city. He confessed that, without being an outspoken anti-Semite, he had no particular love for Jews. He had not bothered to visit a single kibbutz. Except for Tel Aviv, he knew only the

Lydda Airport. He held up whatever inefficiency and inexperience he came across to the light of the completely capitalistic states. Yet even he could not help being impressed by the people he encountered, by Israel's will to live by, its democratic spirit that, as he expressed it, "will revolutionize the entire Middle East."

I wished I could have shown him Beer-Sheba, that desert city which is coming to life after a two-thousand years' sleep. Along the dusty and still rather uncomfortable road there are endless rows of eucalyptus which the Arabs call "ard il-Yahud," or The Jews' Tree. For the Jews were the first to plant these wonderful trees all over the country. Along the road to Beer-Sheba they are still a few inches high, but, *Ein Davar*, in twenty years they will be tall and shade-giving. Also, the road will then be equal to the best macadams of Switzerland and the U. S. A. Just give Israel and its tree a little time!

THE OTHER COHEN

By David Wesley

BJENJAMIN A. COHEN, who bears the mouth-filling title of Assistant Secretary-General of the United Nations Department of Public Information, is often confused with Benjamin V. Cohen of the United States' U.N. delegation.

The two Cohens, who are constantly tripping over each other's feet, are perhaps the best known of the Jewish personalities who labor, either as delegates or as secretariat officials, for the cause of world peace with the United Nations.

Smiling "Chile Ben" Cohen has easily the most frenetic assignment. He has earned the designation "Chile" Ben on the reasonable ground that he comes from Chile and it conveniently distinguishes him from the other Cohen. A large, bland, gravel-voiced individual, Chile Ben is the world organization's combination of Grover Whalen and Steve Hannegan, that is, chief handshaker and press agent.

The department he heads is staffed by over 400 people of 43 nationalities. This is what it does every day: It runs a full-fledged "city room" to cover and record every item of U.N. news, both at Lake

Success and wherever else meetings are held, for the benefit of the world's press. It prepares radio broadcasts that go out to every area of the globe in 22 to 30 languages. It cuts records for distribution the world over. It produces newsreels and documentaries, both radio and film, composes and distributes film-strips, publishes a weekly newspaper in three languages, countless pamphlets, digests and full-length volumes, and operates U.N. information centers in more than a dozen countries.

Chile Ben, both of whose parents stemmed from refugee families driven by persecution from Lithuania and Poland, and who became in turn a linguist, journalist, professor and one of Chile's top diplomats, was the organizer and builder of this huge public information machine, having been called to do the job when the U.N. was in its formative stage. Today, with the machine functioning as smoothly as is humanly possible, Cohen sandwiches the chore of running it in-between speeches and the vast variety of publicity-getting enterprises a press agent is responsible for.

Following is the text of the sermon preached by Dr. Levintbal on Rosh Hashanah.

AS WE look upon the world scene today I am reminded of a striking sentence which Heinrich Heine wrote in a moment of depression and anguish: "My dear, I have a toothache in my heart." We too can say that we have the intense pain of a toothache in our hearts.

The special prayer which the High Priest offered in behalf of the inhabitants of the low-lands of Sharon when he entered the Holy of Holies on the Day of Atonement has a new meaning for us in these days of the atomic bomb: *shelo ye'osu botebem kivreben*, "May their homes not become their graves!"

After the bloody war to establish a one world and universal peace, we have been plunged into battle again. For five years we had been living on top of a volcano; now the volcano has erupted, and once more the nations are called upon to sacrifice their sons to Moloch. With the prophet Jeremiah (4:23) we may cry, "I look out on the earth and lo, *tobu vo'vobu*, "all is chaos and confusion!"

What is the deeper meaning of this conflict? It is well to consider this question on Rosh Hashanah, which marks the anniversary of the world's creation. *B'tisbre nivro ho-olom*, "It was in the month of *Tisbre* that the world was created," our Rabbis tell us. We are still engaged in the process of creation, in fashioning a world fit to live in. On this anniversary of the world's birth, let us see what is the wrong with it, what progress, if any, we have made in all the ages of our existence.

In the field of mechanics and technology, in unraveling the mysteries of the physical world, we have made great progress. We have mastered space and time. But, alas, in human relationships we seem to have remained where we were at the dawn of history.

Will Durant, the well-known philosopher, has put this thought in apt words: "What we call progress is perhaps mere superficial change; a succession of fashions in dress, transportation, government, psychology . . . automobiles and pants are not progress; they are change; they are new ways of doing old things; new

CAIN AND ABEL TODAY

errors in the vain attempt to understand eternal mysteries. Underneath these varying phenomena the essence remains the same; the man who uses the steam shovel and the electric drill, the tractor and the tank, the adding machine and the machine gun, the aeroplane and the bomb, is the same sort of man as those who used wooden ploughs, flint knives, log wheels, bows and arrows. . . . The tool differs, the end is the same; the scale is faster, the purpose as crude and selfish, as stupid and contradictory, as murderous and suicidal, as in prehistoric or ancient days; everything has progressed except man!" ("On the Meaning of Life.")

How true Durant's words are can be seen from a tale which the Bible records at the very beginning of world history—the story of Cain and Abel, the two sons of Adam and Eve. These two men had the whole world for themselves, and yet they could not get along. "And Cain spoke unto Abel his brother; and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him." (Genesis 4:18.) What a strange tale, and how modern it sounds! Ages have passed since the days of Cain and Abel, but man has not changed.

Our Rabbis elaborate upon this story (Genesis Rabbah 22:16). *Al mah hoyu medaiyonim*, "What was the cause of their quarrel?" they ask; and we have two explanations. *Omrn bo'u v'nachalok es ho'olom*, "They said, come let us divide the world between us." One tradition has it that they agreed that one should take all the land, and the other all the personal, the movable, property. But soon a quarrel arose. One said: "The land on which you stand belongs to me," and the other said: "The garments that cover your body belong to me." And thus, while arguing, Cain suddenly leapt on Abel and killed him.

Rabbi Joshua, in the name of Rabbi Levi, invoked another tradition. Cain and Abel divided the entire world between them, each taking a half of the

The Past is Relived in Events of Our Times

RABBI ISRAEL H. LEVINTHAL

earth, and a half of all that was on the earth. And this was their dispute: Cain said, *Bitcbumi yiboneb bamikdosh*, "In my sphere will the holy Temple be built!" And Abel said, *Bitcbumi yiboneb bamikdosh*, "In my sphere will the holy Temple be built." And as they argued, Cain jumped upon Abel and slew him.

What depth of meaning these ancient sages reveal in portraying the world before us!

We had hoped for and dreamed of One World. But we soon saw that this was not to be. We found the world divided—one half in the *T'chum*, in the sphere of the Communists, and the other half in the *T'chumi*, in the province of the democracies. One would imagine that now, the world having been divided, we could have peace. But, alas, how mistaken we were. The dispute that has followed is the same that led Cain and Abel to fratricide. Both traditions go to the essence of the quarrel. Each party has a claim upon what the other possesses. But instead of discussing the justice of these claims, instead of making—as we had hoped—the United Nations the peaceful arbiter of these contrary demands, what do we find? Again, without warning, Cain attacks his brother—the North Koreans plunge their swords into the hearts of their own brothers. And not only South Korea, but so many other peoples are now threatened by the Communist forces who keep repeating the words of Cain: "The land on which you stand belongs to me!" Happily, Abel, today, is not alone. Almost all the countries of the world have risen to thwart this attempt of the modern counterpart of Cain to make force and aggression the deciding factor in the destiny of nations.

The Biblical text goes even further. The verse begins with the words: "And Cain said to Abel his brother . . ." but it does not record what he said. The Gaon of Wilna has a beautiful comment on this sentence: This is exactly what

he said, *Ochiv, He is bis brotber!* And while proclaiming his brotherly feelings, *ra'yokom Cayin*, Cain jumped upon Abel, his brother, and killed him. How well these words describe the tragedy that began with the entrance of the troops of North Korea into the land of their brothers in South Korea!

And the second tradition probes even deeper into the analysis of the world tragedy. Both sides claim—"in my sphere, under my aegis, will the Temple of man's salvation be established!" The democracies assert that under their influence alone can the Temple of man's hopes be built, and the Communist governments make the same assertion. *B'soch kach*, while thus arguing, the forces of Communism, emulating Cain, thought that they could settle the matter by conquering the democracies through the might of the sword, and thus establish the Temple of man's salvation under their banner.

But the old story in the Bible emphasizes this cardinal truth—the Temple of Holiness can never be established through force and bloodshed. Not with the curse of Cain can man's salvation come. Our tradition tells us that King David could not build the Temple because his hands were stained with blood (I Kings 8:18; I Chronicles 22:8). Iron, according to the Torah, could not be used for the erection of the altar because the weapon of war cannot be used in fashioning the altar of peace. (Mechilta to Exodus 20:22.) The Temple of man's hope and salvation will be built in the *T'chum*, in the province of those who will offer most to prove real brotherliness among men, who will show the willingness to help and to uplift the fallen and downtrodden and to establish liberty and democracy among all the peoples of the world.

To quote from a recent editorial in the *New York Times*: "We may look to the immediate future with sad hearts. How much more cause for rejoicing there would be if the dispute between the two main systems of human society could be settled according to which could do the most for its citizens (and, I would add, also for the peoples of the world)—which could house its people best, feed them best, make the best use of their energies and their initiative, raise them to the highest levels of intelligence, enable them to live most happily and freely." That

is the only way to prove which will be the *P'chum*, the sphere of the world in which the Temple of man's hopes and aspirations will be built.

We know that America and the United Nations did not want war. America weeps at the thought of sacrificing her sons on the battle-field. The Rabbis tell us that when father Abraham, about whom we read in the Torah lesson of this festival, was asked by God to sacrifice his son Isaac, God found him ready to perform the sacrifice *B'chol Lev*, with all his heart, even though tears flowed from his eyes and he was shaken with grief. With a similar sadness and grief (Genesis Rabbah, 56:11), we in America hear again the call of our country to send our sons to the battle-field; but like Abraham we will respond to this call and answer the challenge of aggression *b'chol lev*, with all our hearts. Defeat for America and the United Nations is unthinkable. It would mean the spread of the flames of war into a world conflagration. It would mean the end of whatever hopes and dreams we had that the United Nations would become the guardian and preserver of world peace.

As to the outcome of the war, we are

confident. We know that though it will mean much suffering and heavy sacrifices, victory will come to America and the United Nations. But the question that should concern us is—what about after the victory? Unless the democracies will learn the lesson which our Bible and our tradition emphasize, we shall not have peace, but only the illusion of peace that followed the last war.

Communism has this apparent advantage: like Cain, it appeals to the oppressed peoples under the mask of brotherhood. It lures them with the hope of bread—economic freedom, which they so sorely need. The tragedy of democracy is that while it hates war and hesitates to use force, it fails to impress the peoples of the world with the essence of democracy. The democracies speak to them of political freedom, of the dignity of man—but these are distant luxuries to the man who is starving. The democracies must prove to these suffering masses, not only by precept but by example, that democracy also implies economic freedom, freedom from all imperialism and colonialism, and freedom from social bondage.

(Continued on page 23)

IMMIGRATION INCREASES ISRAELI HEALTH PROBLEMS

THE infant mortality rate in Israel was the fourth-lowest in the world until two years ago. Last year, however, with the arrival of many ill and weak children mainly from Yemen, it jumped suddenly to nearly thrice the usual rate and is only now falling again. Women immigrants get free care at all infant welfare centres for the first year after arrival in order to convince them of the usefulness of these institutions, and to teach them the elements of modern child-care. It also takes time to get immigrants from Oriental countries used to the idea that babies should be born in hospitals rather than in hovels. Some of them acquired distrust of hospitals after hearing that children often died there—usually after having been transferred too late through the ignorance of the parents.

Immigrants from the Yemen are very often afflicted with trachoma and worms, and by excessive timidity in the presence of doctors. Blood had to be flown from Israel to the Aden transit camps to save thousands emaciated by tropical malaria

contracted on their trek through the pestilent low-lands along the Red Sea coast. When a wave of immigration required special attention, established localities often had to be temporarily denied the services of their best physicians until the crisis was over.

Many of the oriental immigrants are weakened by customary malnutrition, which is not easy to cure since it takes them much time to grow accustomed to our more balanced, but very different, diet. But things are improving, although sanitary conditions in new settlements are often far from satisfactory and are troublesome to the devoted Ministry of Welfare instructresses and to delegates of various women's organizations. Instruction in hygiene is given also in thrice-weekly broadcasts in all required languages.

The Yemenite tuberculosis rate is 6-8 per thousand, or double the world average. This is the most common serious illness among all immigrants, comprising one-third of cases requiring hospitalization.

HERE can be no greater tribute of words to the memory of Field Marshal Jan Christiaan Smuts, than to apply to him the ancient Hebrew aphorism, "zadikci umot ha-olam," the righteous among the nations of the world. Whenever men spoke of him he was referred to as "the world's elder statesman," and he truly personified the best in our civilization. He was the first world citizen, and it was his vision that helped shape the League of Nations and later the United Nations, just as he had fathered the Union of South Africa and the British Commonwealth of Nations. His lifetime was filled with significant political, military, scientific, philosophical and literary accomplishments that transcended the bounds of his own South Africa.

For the Jewish people the memory of this great man is especially precious because of his inestimable devotion to the cause of Zion under all conditions. At a time when those who worked for this ideal were looked upon as dreamers, Smuts had the unshakable faith that the coming generation would witness the establishment of the Jewish State. His was the privilege to help a dream unfold into reality, and he was still Prime Minister of the Union of South Africa when the independence of Israel was proclaimed. His government was among the first to recognize the new State of Israel. The Jews of South Africa always found in him a loyal friend.

Throughout his life Smuts was an assiduous reader of the Bible. Already in his youth he was imbued with a deep religious feeling. Later the lofty poetry of the Scriptures appealed to his literary tastes. He read the Old Testament over and over again because the heroes of ancient Israel satisfied his religious cravings. He said that the Biblical characters had attracted because, as Heine expressed it, "The Greeks were only beautiful youths, but the Jews were always men, strong unyielding men." Until his last days Smuts continued reading the Old Testament. "The older I get," he explained, "the more of a Hebraist I become. They knew God, those old Jews. They understood the needs of the soul. There is no literature like the Psalms. Then comes Isaiah. I put the Bible above Shakespeare, who has to me the deficiency of being without religion."

*In the Death of Jan Christiaan Smuts
the World Lost a Great Citizen
and the Jews a Benefactor*

A FRIEND PASSES

By OSCAR HERSCHMAN

The Old Testament aroused in him a liking for Jews. He felt a special love for the hills and valleys of Israel because of the Bible, and became infused with its spirit of justice, human brotherhood and universal peace.

Jan Christiaan Smuts was born on a farm near Capetown on May 24, 1870, of Dutch and French Huguenot parents. This Boer farm boy, upon his graduation from a South African college, won a scholarship to study law at Cambridge University. He thereupon left the veldt of South Africa and sailed for England. While studying at Cambridge, Smuts became interested in the poetry of Walt Whitman, about whom he wrote an essay entitled, "A Study in the Evolution of Personality." Smuts was interested in science, botany and agriculture, and years later he was honored by various scientific bodies throughout the world for his botanical discoveries.

After a remarkable academic career at Cambridge, Smuts practiced law at Capetown. He soon joined the ranks of "Oom Paul" Kruger and was appointed State Attorney for the Transvaal. As a commander of cavalry in the Boer War, Smuts rendered distinguished service, and upon the declaration of peace he devoted his energies to the reconstruction of his country. Twice he became Prime Minister of South Africa, and during his terms of office he endeavored to alleviate the racial antagonisms with which his country is beset and he employed all his talents to curb the growth of narrow nationalism.

During several campaigns in the First World War, General Smuts demonstrated his prowess and brilliant military strategy. Colonel Josiah Wedgewood, who also showed himself a true friend of the Zionist cause, was an officer under Smuts in the successful campaign against German East Africa. Deserving of mention is the fact that the campaign in Palestine under General Allenby received full assistance in organization from General Smuts. He

was offered a seat in the British War Cabinet during the First World War upon the recommendation of Mr. Lloyd George. As a member of this Cabinet, Smuts worked out the plans for the British unified air service, which became the Royal Air Force (R.A.F.).

Smuts was the author of the book, "The League of Nations: A Practical Suggestion," which met the approval of President Wilson and Premier Lloyd George, and formed the basis for the Covenant of the League. At a reception that was tendered for the late British Chief Rabbi Hertz in Johannesburg, General Smuts, after discussing the significance of the Jewish National Home in Palestine, said, "The most noble expression of the idea of the League of Nations was given almost three thousand years ago, although the prophet Isaiah did not mention the League, nor did he see Geneva. But perhaps Geneva is only the halfway house to Jerusalem."

Almost as soon as General Smuts had arrived in England to attend the Imperial War Conference during the First World War, it was destined, as he himself said, that fate should link his fortunes with that of the Jewish people. He foresaw that a solution of the Zionist question might be brought about as an outcome of that war. He frequently consulted with Dr. Chaim Weizmann, Dr. Nahum Sokolov, Vladimir Jabotinsky and other Zionist leaders, and then discussed the plans for the Jewish National Home with Mr. Lloyd George and Lord Arthur James Balfour. Lloyd George and Smuts collaborated with Balfour in the British Cabinet when the Balfour Declaration was issued.

Dr. Weizmann, in his autobiography, "Trial and Error," describes his first meeting with General Smuts during those memorable days prior to the issuance of the Balfour Declaration. "A sort of warmth of understanding radiated from

him," he writes, "and he assured me heartily that something would be done in connection with Palestine and the Jewish people. He put many searching questions to me, and tried to find out how sincerely I believed in the actual possibilities. He treated the problem with eager interest, one might say with affection."

On the significance of the Balfour Declaration Smuts expressed himself as follows, "One of the great objects we fought for in the war was to provide a National Home for the Jewish people. We shall stand for a National Home for the Jews and look upon that as an act of national reparation which will rank as one of the historic achievements in the world. The Balfour Declaration has become the foundation of a great policy of international justice. The greatest, most ancient historic wrong has at last been undone, and the prophecies of the restoration enshrined in the world's greatest poetry have come true."

Time and again Smuts affirmed his strong determination to support Jewish rights, and particularly Jewish rights in Palestine. On several occasions he reiterated that his aid to the Jewish people in their efforts for the establishment of the Jewish National Homeland had been the justification of his life. The Jews of South Africa held him in the highest esteem and affection. Early in his career when Smuts spoke on behalf of "Het Volk," the political party he had helped to found, he extended an open welcome to Boers, Jews and Britons. At that time he said, "Nothing in the whole bloody history of the human race compares with the history of the Jewish people. Our love for our own people must be extended to other peoples and other countries. I do not know of any other people on earth who, from their own love and bitter and sorrowful experience, is more able to teach us that than the Jewish people. The Russian Jews who have come to this country intend to make it their home; they always have been and will continue to be welcomed by us."

When the Nationalist government came into power on a previous occasion in South Africa, it proceeded to enact anti-immigration legislation which was most vigorously opposed and attacked by General Smuts. When finally in 1931 a

Quota Bill was about to be passed in the South African Parliament, it was only through the intercession of Smuts that a provision was made allowing women and children overseas to join their husbands and fathers already settled in South Africa.

Smuts appeared on Zionist platforms in South Africa on numerous occasions. The Zionist Federation of South Africa always found in him a devoted and loyal friend. He joined with the Jewish citizens of South Africa to protest the British actions in Palestine. He was happy to participate in the gala celebration arranged by the Jewish Community of Johannesburg when the State of Israel was founded.

When injustice was done to the Jewish people, Smuts always reacted significantly. When the infamous Passfield White Paper was issued, Smuts was so angered that he sent a cable from South Africa to the British Government con-

demning "our present Palestine policy, which marks retreat from Balfour Declaration." In this famous cable he went on to say, "Declaration was definite promise to Jewish world that policy of National Home would be actively prosecuted and was intended to rally powerful Jewish influence for Allied cause at darkest hour of war. As such it was approved by Governments of the United States and other Allies and accepted in good faith by British Government. It represents debt of honor which must be discharged in full at all costs. Circumstances of original Declaration were far too solemn to permit of any wavering now. I would most solemnly urge Government statement should be issued that terms of Balfour Declaration will be carried out in good faith, and Government's Palestine policy be recast accordingly."

At the time when America was celebrating the tenth anniversary of the

HOW MY COUSIN SOLED HIS SHOES

I HAVE a cousin 90 years of age living in Switzerland near Zurich. He had been a wealthy textile merchant in Berlin before the Nazi plague. Because he was so rich and respected, the Nazis spared his life and graciously granted him an exit permit to Switzerland—after he had transferred his fortune to them in return for the passport. Not a *pfennig* was left to him. Switzerland gave him an entry visa after his only daughter and her husband in London had given the necessary guarantees, to provide for him in Switzerland.

Because of the British monetary exchange the old gentleman was reduced to the barest minimum for food and shelter and was forced to take up an agency for a textile firm. But he constantly ran into financial difficulties and was forced to borrow small amounts for some essential expenses.

Once his shoes were in a deplorable condition and his purse was completely empty. It happened that he was invited for dinner by a friend, a Zurich millionaire, and between the soup and the main course he diplomatically exposed his shoe soles to his host. The host looked sympathetically at the riddled shoes and said: "Why don't you write to your daughter in London? Perhaps she hasn't the slight-

est idea of the plight you are in." "Thank you ever so much for your kind advice," my cousin answered smiling, "I have her address."

A few days later he was sitting in the park with another friend, who had just inherited a large sum from a relative in New York. (Such things happen in other people's lives, never in your own.) A sudden impulse urged my cousin to try his luck once more. His companion listened, looked at the shoe soles and said: "You know, old friend, the best thing for you would be to go into an old folks home. There they would take care of you." "Thanks for your kind advice," my cousin answered, "that is certainly a good idea."

At night, alone in his small room, my cousin pondered his defeats and reproached himself for having so little understanding of human nature at the age of 90. He was so angry at himself that he could not sleep. At two A.M. he got up and jotted down a sketch describing the two experiences. The next day the sketch was accepted by a Zurich paper and he received a fee of 40 francs, more than double the sum he needed to repair his shoes.

How interesting to read about such incidents! —DR. ERNST WARSCHAUER.

League of Nations, Smuts was invited to participate. He arrived in this country in January, 1930, and traveled through the United States and Canada. The greatest universities in both countries conferred honorary degrees upon him. Soon after his arrival in New York he had conferences with various Zionist leaders and a public reception was arranged in his honor on January 17, 1930. At this gathering Smuts delivered a masterful address in which he reaffirmed his belief in the final complete realization of the Zionist aspirations. Smuts expressed the hope and confidence that the Jewish people would continue doing their utmost for Palestine. Looking at the audience who came to pay him tribute, he said that he was convinced that the coming generation would see the successful and complete establishment of the Jewish National Home in Palestine. He told this gathering that Jewish immigration into Palestine was to be free and unrestricted, and that he looked forward to the Jews becoming a majority in that country.

In 1939, the Hertzog government fell on the issue of neutrality, and Smuts once again became Prime Minister of the Union of South Africa. Smuts, with the help of his United Party, formed a new government which lasted until May 26, 1948. Under his leadership his country rendered valuable service to the Allied cause during World War II. Smuts became a Field Marshal in the British Army in 1941. In 1945 he traveled to San Francisco where he played a prominent role in organizing the United Nations and then wrote the inspired preamble to the Charter of the United Nations. The smaller nations of the world found an able champion in Smuts, who endeavored to safeguard their interests in this new world organization. While in San Francisco, he conferred with outstanding representatives of Jewish organizations on the Palestine issue and other Jewish problems.

Dr. Weizmann wrote in his autobiography, "We were attracted by the idea of a visit to the country of Smuts, who had played such a noble part in the first stages of our movement, and whose generous interest had and has continued unabated." When Dr. and Mrs. Weizmann visited South Africa, Smuts received them most warmly and treated them as

old trusted friends. In an address delivered in Johannesburg, Smuts said that the Jewish people were fortunate in having such an outstanding leader and statesman as Dr. Chaim Weizmann, who, in his opinion, was the greatest leader since Moses.

Last May this Elder Statesman celebrated his 80th birthday and was honored by the whole world.

Field Marshal Jan Christiaan Smuts passed away at his farm near Pretoria, South Africa, on the eve of the Jewish New Year, on September 11, 1950. Heartfelt grief was felt by his many friends and admirers throughout the civilized world, and particularly in the British Commonwealth of Nations and Israel, as well as by Jews everywhere. Truly expressive of the feelings of Jews was the cable of condolence which the

Knesset of Israel sent to his widow and family, and to the government and people of South Africa, "Israel deplores the loss of a great friend of long standing since the Balfour Declaration, in whose shaping he participated. Until his last day he remained faithful to the vision of the Jewish people's return homeward. We are gratified by his friendship and help. His name is engraved on Israel's map in the settlement of 'Ramat Yochanan,' as well as in the hearts of all our people."

Field Marshal Jan Christiaan Smuts was truly the first citizen of the world. As for the Zionist cause and the Jewish people, many have been their friends, but few have endeared themselves more genuinely than Marshal Smuts. He has become a great and beloved personality in Jewish history.

A LETTER TO THE REVIEW

AS A Christian, a Protestant, I wish to express my admiration for the superior way in which the Jews of America have responded to the problem of helping the victims of Nazi destruction. I am convinced that so whole-hearted an effort cannot be ascribed to racial loyalties alone. Rather it must be because of an innate hatred of tyranny, a love of freedom that demands that it be shared by all. I should like to cite a case with which I became familiar as a teacher in Erie, Pennsylvania.

A young girl of eighteen and her younger sister, whose parents had been lost in Hitler's ovens, came to Erie where arrangements had been made by the local Jewish welfare agencies for them to work for a family for their room and board. The older sister was intensely interested in furthering her education so an arrangement was made whereby the older girl would work as housekeeper during the day while her sister went to school, then, after the evening meal, she would go to night school while her younger sister would take over the job of putting the children in the home to bed.

So while doing a full day's work, she worked furiously at her books at night. Within one year she had passed all the subjects required for high-school graduation, and passed them with very high grades. She applied for entrance to Peoples Hospital at Akron, Ohio, and was accepted as a candidate in the Nurse's

Training Course. Because she had been helping to put her sister through high school her funds were low. When she left, gloriously happy, to take up her training as a nurse, she had just enough money to purchase the required uniforms, and to meet other necessary expenses. Figured out to the penny, she found she would have just fifty cents a week for herself over the three-year training period. But she went ahead, confident that she would make her dream come true. And she's doing it. Her record has been phenomenal. Her grades have been almost entirely straight "A's." Her spirit and attitude toward her work have been such that, at the recent "capping" ceremonies, the Superintendent of Nurses, Mrs. Fishbaugh, announced that she would like the privilege of putting on this girl's cap herself, an unprecedented action that showed the high esteem in which this girl was held by her superiors.

Within a short time she will be a graduate nurse with a record that few have achieved in Peoples Hospital. She is studying her American history and government, for she hopes within a short time to become a full-fledged citizen of this land that has given her the things she only dreamed of before.

So you who have given to help this girl and many like her can feel a real glow of pride in her accomplishment.

WILMOT F. COLLINS, *Instructor*,
Erie Veterans' School, Erie, Penn.

HERE is a Hebrew saying that it is a mitzvah for a son to publish posthumously the writings of his father. Dr. Felix S. Cohen has however not been animated by filial piety alone in issuing unpublished and uncollected writings of his father, the late Professor Morris Raphael Cohen, but because there was enduring worth in them. About half a dozen of Cohen's works have been published since his death on January 25, 1947—in fact more than were published by him (without collaboration) on philosophical subjects during his lifetime. The two that are of more immediate interest to his fellow Jews are his autobiography, "A Dreamer's Journey," and "Reflections of a Wondering Jew."

There must however be a brief consideration of Cohen's mental capacities, philosophic contributions and intellectual tendencies before his writings about Jews and Jewish culture can be fully understood. He has left the best analysis of his own personality and of his faculties in his autobiography. Indeed he has often been as severe with himself as he was in his judgments on the works of others. He would probably never have welcomed the fulsome and extravagant laudation that it has been fashionable to heap upon him since his death. If he knew his strong points he was aware of his limitations, and no idle vanity prevented him from dwelling upon them. In fact he underestimated himself.

How Cohen, the poor immigrant boy, became a national figure in education and philosophy, both as a lecturer and a writer, and won the friendship of many notables, among them Justice Oliver Wendell Holmes, is a fascinating story. He came to America in 1892, at the age of twelve, with his mother, his father having preceded him. He was educated in the public schools and at the College of the City of New York, where he spent five years from 1895 to 1900. He taught for a year in a public school and in 1902 began his association with the City College. There he first taught mathematics, then philosophy till his retirement in 1938. He took courses as a graduate student at Columbia and Harvard during his early teaching period, and he also studied law for awhile. He was married in 1906 to Mary Ryshpan, who proved a good helpmate, and he suffered from poverty

*The Story of a Philosopher Whose Own
Autobiography Dominated His Life*

THE REMARKABLE MORRIS RAPHAEL COHEN

By ALBERT MORDELL

in the early days of his marriage. He tells with justifiable pride of his labors as editor, writer and lecturer, and mentions the honors he received in his later years. One of the greatest thrills he received was when he was asked to lecture at Harvard in 1938 and gave a course in metaphysics. He never ceased learning and developing. He made up for defects in his strictly scientific and philosophic training by taking an interest late in life in art and belles-lettres. He modestly tells how he came to learn from the poet Edwin Arlington Robinson, and from others whom he met at the McDowell and Yaddo colonies, that the enjoyment of nature is motivated by art, that artists teach people to see and hear. He even realized that he had led a one-sided intellectual life and sought to make up for it. For a brief spell he wrote some good literary criticisms; in 1939 he reviewed Bernard Smith's "Forces in American Criticism," and pointed out weaknesses in the Marxian approach to literature.

The aesthetic side of Cohen was, as it were, partly frozen, and like John Stuart Mill he became an intellectual machine. Logic and reason displaced interest in beauty or artistic portrayal of emotions and even character portrayals. As a boy he read Yiddish classics, including fiction, and the novels of Hugo and Dumas. As a student in college he took courses that embraced the usual English classics. The fact is, he was not immersed in poetry, fiction, drama or even literary criticism though he tried to write about the latter. Naturally he missed a side of literary culture that was bound to affect his thinking and might have helped his style, good even though abstract. He realized when he finished his first book, "Reason and Nature," that he had omitted consideration of the irrational forces that make for human frailty and oppose reason in our conduct and thinking, and he contemplated a sequel which never came. In short, the very theme of literature, the drives of

passion that influence human conduct were left out. Of course he never mentioned sex in his autobiography. He tells us he went to one movie in his life, and that was in connection with a portrayal of Einstein's relativity, in which he had a part. His literary taste ran against a pathetic subject like that dealt with in Hardy's "Jude the Obscure." He would not stomach a Zola novel. But though he tells us he did get to read Tennyson, and though he quotes lines from other poets and does refer occasionally to a great writer, many of the literary classics seemed closed to him. In an essay on Heine he lets the poet severely alone. He does better with Dante. In his day, Ibsen and Brandes were influential, but they seem not to have concerned him, and instead of Balzac and Stendhal it was Dumas and Hugo that he thought of. Unlike philosophers like Santayana and James, belles-lettres appealed to him in a limited manner. He was like the mathematician who asked was "Paradise Lost" proved.

He himself tells us he never had the sustained energy or exuberant fancy to indulge in long flights of creative writing. He was capable however of introspective writing but reserved it for his diary. He was puritan and ascetic though he did not approve of puritanic or ascetic philosophies. A book on sex undoubtedly shocked him. The Jew in him made him hostile to portrayals of men indulging in wickedness or crime, yet he wanted to be a writer depicting emotions. He tells us that since his adolescent years, and especially since the death of his father in 1934, and of his mother two years later, his autobiography, which emphasizes his contempt for a practical sense, was uppermost in his mind. He wrote: "Sometimes I would cross-examine myself, 'If some Spirit were to stop you and say 'What would you care to do most of all?' what would you say?'" and the

answer was "My autobiography." Well, he wrote his autobiography but he became ill in 1942 and died in 1947, leaving us a monumental work. It is not in the class with Rousseau but rather with Mill.

What stands out from his valuable account of a young man's education in the nineties and his career as a teacher is the fact that his ambition finally developed into a preference for writing imaginative literature to Philosophical works, and a realization that such a goal seemed beyond him. Writing his autobiography became the favorite diversion of his later years, and he told his son he had a burning desire to tell the Odyssey of a generation of Jews in which he would pay tribute to his parents and tell of their struggles here and his own, and to describe the life in Russia. He was about fifty-five when the passion for telling such a story arose in him, and he had to tell it under the handicap he felt of being unable to write imaginative literature. The Muse, he once wrote in his diary, had deprived him of the power of song. It is rather strange that this great philosopher came to believe that creating literature was more important than writing philosophy. He seemed to prefer to be known by this autobiography. In justice to himself he turned out to be a better imaginative writer than he suspected. He sought to emulate the writers of a vast literature dealing with the struggles of immigrants in America, books like Mary Antin's "The Promised Land" and Abraham Cahan's novel "The Rise of David Levinsky." He also desired to do what has been done much better by Yiddish writers in America who were describing life in the old country, writers like Leon Kobrin in "A Lithuanian Village," or A. S. Sachs in "Worlds That Passed," which had been translated into English. He created a worthy companion to these works.

This is not the place to dwell at length on Cohen's achievements as a philosopher or a teacher. His accomplishments in the latter capacity have been attested to by former pupils, some of whom have become notable. His was not an original mind. He has himself told us what his aims were. He sought not to inculcate any new set of doctrines but to enable

his students to attain intellectual independence and to think philosophically. This led to his challenging extremely modern views that his more radical students embraced, such as psychoanalysis, economic determinism and the theory of evolution in-so-far as it built up a false philosophy of progress. Yet it is most likely that his future reputation will rest on his philosophical books. Appraisal of his contribution and services in the philosophical realm must be undertaken only

by those who could match him in learning. While he essayed at times to be a literary critic he was preeminently the logician. His most readable work for the general non-Jewish public is his "Faith of a Liberal." Here we have the bold Cohen who did not scruple to write an article called "The Dark Side of Religion" where he virtually follows the same lines as Lecky and Draper, Ingersoll and Joseph McCabe.

But it is on the Jewish portion of his

SEVEN STARS OVER THE SEVEN SEAS

By M. Y. BEN-GAVRIEL

TODAY, just over two years since the establishment of our State, Israel has 80,000 tons of merchant shipping. This figure, small though it is, is by no means inconsiderable in relation to the size of our population and country. The story of our merchant marine since the founding of the State has received some measure of publicity, but its origins and development are less well known. They go back to about 1920, and they furnish an interesting tale of repeated attempts and failures, some of them gallant indeed, until success was finally achieved.

It was in 1920 that a Jew living in Jaffa bought a small ship, which he named "Hechalutz," with the intention of trading along the coast. However, he had not the slightest idea of seafaring, and within a few months the vessel struck against the rocks off Jaffa and sank. Six years later, a group of American Jews purchased a large vessel, the "President Arthur," and conceived the daring idea of entering into competition with the big American lines. But the "President Arthur" made one single voyage, and the company quickly dissolved.

In 1933 two Jewish businessmen named Farbstain and Tuvim decided to compete with the old-established Egyptian and Greek companies and set up a Palestine-Egypt-Cyprus freight line. As might have been expected, this attempt ended with their vessel, the "Carmel," being put out of business by the foreign lines, which had more capital and experience. That same year a Palestinian Jew, by the name of Grebkov, bought a 200-ton steamer in Denmark. The ship sailed from there to England, where she took on cargo for Greece. On her way out from England,

however, the ship disappeared, together with her captain, owner and four-man crew, leaving no trace behind her. This mystery of the ocean remains unsolved to this day; but Grebkov's mother, who lives in Israel, still hopes that her son will one day reappear.

Although by 1934 foreign imports to Palestine averaged 4.5 tons *per capita* of population, there was still no Jewish shipping. The next attempt to compete with the ships of twenty-two foreign countries which were then frequenting Palestine's ports—they aggregated over a million tons—was made in the same year by a German-Jewish group, which employed two ships for the purpose. This attempt failed too, mainly because the population and the Zionist authorities did not appreciate the importance of Jewish shipping, preferring the easier course of using the available foreign vessels, and because none of the pioneers in this field possessed seafaring experience. Nevertheless, despite the successive failures, a Rumanian Jew called Berkowitz, in 1934, tried to inaugurate a Haifa-Constanza line. But he had no better luck than his predecessors. One of his ships, the "Har Hacarmel," caught fire and was destroyed in the port of Constanza, while the other, the "Har Zion," struck a mine during the World War and sank with its entire crew of eighteen.

The first profitable attempt by a real shipping firm was undertaken by the German-Jewish company of Borchard and Barnett, which operated a line plying between Haifa and the ports of Egypt, Cyprus, Turkey, Bulgaria and Rumania, with the freight steamers "Atid" (7,000

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"A Dreamer's Journey" that one loves to dwell. It is so human at times, so poignant. Take this one line "Nevermore will I hear my mother read the *Tzenou V'renou*." It almost draws tears from thousands of emancipated American Jews who recall how their own mothers pored over the legends in this work and believed every fable in it—women who were pious and never wavered in their trust in the God of Israel despite their sufferings. The chapters that stand out to all Jews are the first six and the prologue, in which he tells about his early boyhood in Neshwies, a town near Kletzk, Russia. (He was born in Minsk in 1880.) His account of his life and that of his parents in Brownsville bring in notes familiar to many Jews. Like other immigrant Jewish youths, he became a socialist and broke away from his parents' influence. There was the inevitable clash which, however, never led to any loss of reverence for or break with them. While the chapters dealing with his achievements are valuable—in fact a history of American education and philosophy—it is book seven, entitled "Jewish Social Studies and American Philosophy," that holds more immediate interest for the Jew. The chapters are entitled "Religion," "The Jewish Heritage in America," "The Piety of an Agnostic," and "Jewish Social Studies: A Contribution to America." He was a factor in founding an organization which was one of the crowning achievements of his life, though not all had faith in its method or success in solving the problem of anti-Semitism. This was the Conference of Jewish Relations, established in 1933. It published several works and, through Cohen, began the periodical "Social Studies" in January, 1939. During four years he published in it some of his more important reviews of books on Jewish subjects. It might be thought that it was only with the advent of Hitler that Cohen took an interest in Jews. On the contrary, back in 1928 and 1929, alongside of Dr. Chaim Tchernowitz (as he then was known) he sought, as Chairman of the Talmudic Library, to issue a Talmudic encyclopedia. The apathy of his fellow Jews prevented realization of the project. One likes the following comment by a "pious agnostic"—as he calls himself—admirer and disciple of atheistic Bertrand Russell: "The Talmud

had been my first teacher. Now the Talmud was in low estate, and it would have been gratifying to repay it in the only coin a teacher values."

The chapter, "The Jewish Heritage in America," shows how deep a Jew he was—more so than some who pay lip service to the orthodox articles of faith. He admires the trait of Jews in valuing scholarship: "It seems to me that this Jewish tradition, under which you find scholars among shoemakers, is worth preserving." While he is fencing with difficulties about Zionism, some of which have since been solved, he is ready to confess he never lost a childhood love for the land which was the cradle of the Jewish people. He was wrong in thinking Zionism was in opposition to liberalism and toleration, but he was right in stressing the intellectual contributions of Jews to American democracy and cosmopolitan culture, and he himself was one of those who had made such a contribution. It is not worth recalling his early essay "Zionism—Tribalism or Liberalism," first printed in 1919 and collected in "The Faith of a Liberal." Had he lived to read the present constitution of Israel he would have found some of his objections answered even though he might not have approved of some features of the present government as concessions to orthodoxy.

One should not hold Cohen's anti-Zionistic views against him. They were not the kind manifested by the American Council for Judaism. He was not afraid that his Americanism would be challenged or his patriotism threatened by an infusion of disloyal sentiments. In his "Reflections of a Wondering Jew," he asked that Jewish education be continued throughout adult life. He deplored the fact that there had been no Jewish achievements in the publishing world to compare with the "Jewish Encyclopedia," undertaken shortly after the turn of the century. He sought to promote Jewish learning, was on amicable terms with contemporary Jewish scholars—even sat humbly at their feet—and was interested in the welfare of Jewish institutions. He favored a Council on Jewish Education. He approved and admired the work of the Hillel Foundation in the various colleges. He did not oppose religious education or the synagogue. He urged making provision for synagogues which he

held served a wide need. But he wanted religious education modified; he wanted the Talmud taught but put in modern terms and he sought to adapt traditional Jewish education to the needs of the day. "The fact is," he said, "that Jews do not disappear as Jews when they abandon the old religion." He instanced atheistic Zionists and cases where Orthodox Jews sometimes vote the communist ticket. He pleaded for support for scholarship in Jewish matters. And he was very sympathetic to the Yiddish movement. In fact he was so saturated with Judaism, whether due to a nostalgic glance back at his early training or his feeling of kinship with his people, that agnosticism almost seems to vanish. His heart went out over his head.

Undoubtedly the most important essay in the volume "Reflections of a Wondering Jew," is the "Philosophies of Jewish History," which appeared in the first issue of *Jewish Social Studies* in 1939. It presents the first systematic survey of modes of interpreting the meaning of history. Cohen filled a large order. His

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WIT AND WISDOM

JOHN KIERAN, the "Information Please" expert, was once visiting Einstein and asked him what had made him study the violin.

"I'll tell you," said Einstein. "Everybody advised me against it, so I took it up. All my life I have been doing things which people advised me against."

Eddie Cantor tells of the time he was selling U. S. bonds. He was standing before a mike, spilling away, and beside him were a galaxy of fourteen girls who were to act as the actual bond salesmen after Eddie made the warm-up speech.

One woman indicated her desire to buy bonds, but she insisted she would only buy from Eddie direct. Cantor was finally dragged away from the mike to take the woman's order.

"Yes, lady," said Cantor, "glad to have your order. What denomination, please?" "Jewish," she replied.

Miss Parker was chatting with a first-class snob, who confided to her, "the one thing I can't bear is a fool."

"In that respect," answered Miss Parker, "it seems you are different from your mother."

NEWS OF THE MONTH

TWELVE national Zionist organizations issued an urgent call to their 700,000 members throughout the country "to forge a united front for full-fledged support and implementation" of the recently adopted four-point Jerusalem program.

The move followed special all-day sessions at the Waldorf-Astoria Hotel of 100 leaders representing all Zionist forces in the United States, and was announced by Dr. Nahum Goldmann, chairman of the American section of the Jewish Agency, and Rudolph G. Sonneborn, chairman of the board of directors of the United Palestine Appeal, both of whom presided at the conference. Adopted as an "S.O.S. call to all Zionists," the message stressed concrete action on two fronts:

1. Work for U. S. grants-in-aid to Israel as a means of "strengthening the only forces of freedom in the Middle East."

2. Intensification of the United Jewish Appeal campaign as the most effective immediate method for overcoming Israel's dollar deficiency.

☆

The immigration picture as it pertains to Israel was explained in Paris to the annual Joints Distribution Committee's country directors meeting by Morris Laub, who is in charge of the overall J. D. C. Israel immigration program which has helped 500,000 Jews reach the Jewish state since V-E Day.

Mr. Laub, after presenting the situation relating to Jews in Rumania, Poland and Iraq, stated that there are some 120,000 Jews who must be provided with passage to Israel before the emigration deadlines in these countries expires. He added that thousands of Jews in Germany, Austria, Morocco, Libya, have asked for aid to get to the Jewish state.

The Iraq Government's sudden decision to permit Jews to leave only during one year, coming as it did at a time when thousands of Jews were leaving Rumania and Poland on deadlines, exhausted the J.D.C.'s annual immigration budget in the first nine months of 1950. How-

ever, he pointed out that 75,000 Jews from these three countries must be moved before the end of this year, as well as 10,000 from Iran and 25,000 from Germany and Austria.

Mr. Laub also reported that Jews elsewhere were in desperate straits, citing the Libyan situation. There, he said, 15,000 Jews face Moslem violence when the country is turned over to the Libyans in a little over a year, under a United Nations decision. At present, he reported, the J.D.C. is giving these people relief while they await transportation to Israel.

☆

Displays of Israel's military defenses were featured at Ramat Gan Stadium in ceremonies marking the close of the Third World Maccabiah. A group of 60 trained parachutists was dropped from planes hovering over the huge crowd that turned out to witness the concluding exercises of the Jewish olympics.

☆

The realistic military maneuvers carried out by the Israelis included aerial dogfights and highly-trained combat troops performing under simulated battle conditions.

☆

It was reported that in meetings between the Egyptian Foreign Minister and the American Secretary of State, the former offered to raise an army of 1,000,000 to 2,000,000 men in Egypt for a permanent U.N. police force if some other nation equipped this force and the British Army were removed from Egyptian soil.

Egyptian sources indicated that the Egyptian thesis is that neither Britain nor Israel can be relied on for the defense of the vital Suez Canal in the event of war with the Soviet Union. If Britain is to fulfill her Atlantic Council undertakings in Europe, according to the Egyptians, she will have neither sufficient arms nor troops to provide adequate defense of the Middle East.

As to the alternative of Israel defending the Canal, the Egyptians stress Israel's announced "neutrality" policy and

assert that the position of the Mapam, the left-wing party, within the Army would, in any case, be a neutralizing factor in any action the Israel Government might decide upon on the side of the Western Allies.

☆

Memories of the nightmare of the Auschwitz concentration camp were recalled in a Haifa District Court where Dr. Wladislaw Bering, a physician, was standing trial on war crimes charges. Bering was accused of individual and mass murders of Jewish inmates of the camp.

A 38-year-old survivor of the camp testified that in December, 1942, he and 14 other camp inmates were transferred to the camp hospital. There, he charged, Bering administered spinal anesthetics to them. When the needle broke in one man's back, the witness swore, Bering had him killed immediately with a lethal injection.

The remaining 14 inmates, the witness testified, were subjected to partial mutilation. They were later transferred to the sick bay and forced to undergo a number of experiments from which several died. Five of the survivors were sent to the death chamber for execution.

☆

The Paris police banned a showing of the Nazi-made film "Jew Seuss," which was to have been exhibited by a private movie club in the Latin Quarter.

The police acted after protests by the Movement Against Racism and Anti-Semitism and the International League Against Anti-Semitism, both of which had threatened to hold demonstrations against the film. Invitations to the film were distributed by an employee of the club who walked about wearing an arm band embroidered with a yellow Star of David.

☆

The present rate of immigration to Israel is an "elemental force" which "is as impossible to stop or even to restrict it as it would have been to arrest the flow of immigration from all parts of Europe to the United States a hundred years ago," Moshe Sharett, Israel Foreign Minister, declared in New York at the Silver Jubilee dinner of the Pioneer Women.

NEWS OF THE CENTER

Late Friday Night Lecture Services To Begin This Friday

The opening Late Friday Night Lecture Services for this season will be held this Friday, October 27th, at 8:30 P.M. In honor of the fifth anniversary of the founding of the United Nations Organization, Rabbi Levinthal will preach on the subject "The United Nations—The World's Only Hope for Peace Today." We shall also be privileged at these services to listen to a special musical service rendered by the Center Choral Group under the leadership of Mr. Sholom Secunda, with Cantor Sauler as the main soloist. Mr. Secunda has prepared several beautiful new numbers, and we are confident that many of our members and their families will want to attend this service.

Rabbi Saltzman to Speak on "American Zionism and Israeli Nationalism" Friday, November 4

Next Friday, November 4th at our Late Friday Evening Lecture Services, Rabbi Manuel Saltzman will speak on the subject "American Zionism and Israeli Nationalism." In this lecture Rabbi Saltzman will discuss Premier David Ben Gurion's recent pronouncement concerning immigration of American Jews to Israel. He will deal with the points of conflict and tension between American Zionism and Israeli Nationalism as an outgrowth of the national and universal tendencies in Judaism.

Daily Services

Morning services at 7 and 8 o'clock.
Mincha services at 5 p.m.

Sabbath Services

Friday evening services at 5 p.m.
Kindling of candles at 4:40 p.m.
Sabbath services, "Vayera," Genesis 18.1-22.24, Prophets-II Kings 4.1-37, will commence at 8:30 a.m.
Mincha services at 5:00 p.m.
Rabbi Levinthal will preach on the weekly portion of the Torah.

Rabbi Jacob S. Doner will deliver the lecture in Yiddish this Saturday afternoon at 3:30 p.m. His subject will be "Faith and Philosophy—Which Comes First?"

Junior League News

The Junior League is fully launched on

its program for the year. We have had a number of interesting meetings which have been well attended. The next month promises to be even more pleasurable, both socially and culturally. On October 19th, Hugo Dershowitz, one of our own Center youth, spoke to the group about his year in Israel—a year spent by virtue of a Z.O.A. scholarship. On October 26th, Diane Stadin and the Entertainment Committee, presented a wealth of Junior League talent in a musicale, a type of program which has a tradition of success in the Junior League. November 2nd promises to be an exciting evening. We will have a panel discussion, "The Real Issues In This Year's Elections." Seymour Landy Vice Chairman of "Students for Lehman," Betty Nussbaum, President of the Young Republican Club at Brooklyn College, and a speaker for Vincent Impellitteri, will present their points of view. A discussion will follow. On November 9th we will relax and enjoy a novelty game nite, and on November 16th we will have a movie nite made up of short comedies and novelties.

Our meetings are always followed by dancing. If you have not been down to our meetings as yet, you don't know how much you're missing. All Center youth of college age are urged to join us.

Junior Clubs Meet On Saturday Evenings

The following Junior Clubs meet on Saturday evenings:

INTA-LEAGUE—Boys and girls in upper grades of High School.

SHOMRIM—Boys in the first two years of high school.

JR. INTA-LEAGUE—Boys and girls in first and second year of High School—Young Judean and athletic activities.

VIVALETS—Girls in the upper grades—Young Judean and social program.

TZO'FIM AND MACCABEES—Boys in elementary school—Young Judean and athletic program.

CANDLE-LITES—Girls up to 11—Games, Arts and Crafts.

These clubs are under the expert guidance of efficient leaders. Members' children and students of our Hebrew, Sunday School and Center Academy, who are eligible, are cordially invited to attend.

United Synagogue Convention

The next Biennial Convention of the United Synagogue will be held in Washington, D. C., from Wednesday, November 15th, through Sunday, November 19th. The Brooklyn Jewish Center, an affiliate of the United Synagogue of America, will be represented by a number of delegates elected by our institution.

Acknowledgment of Gifts

We acknowledge with thanks receipt of donations for the purchase of Prayer Books and Taleisim from the following:

Mr. and Mrs. Jack Fischer in honor of their son's wedding.

Mr. and Mrs. Louis Halperin in memory of Mr. Hyman Aaron.

Mr. and Mrs. Isidore Gottlieb in honor of their son Harvey Allen's Bar Mitzvah.

Mr. and Mrs. Max Rudy in honor of the Bar Mitzvah of their son Arthur.

Congratulations

Heartiest congratulations and best wishes are extended to the following:

Mr. and Mrs. Reuben Hirsch of 135 Eastern Parkway on the engagement of their daughter, Carol, to Mr. Howard A. Rosenberg.

Dr. and Mrs. Arthur M. Levine of 535 Crown Street on the birth of a son, Frederic, to their children, Mr. and Mrs. Carl Axelrod on October 17th.

Mr. and Mrs. Max Zankel of 1561 Carroll Street on the birth of a son, Jonathan Allen, to their children, Mr. and Mrs. Paul Alpern on October 4th.

Housing Units Dedicated to Brooklyn Jewish Center in Israel

At the last Membership Social Meeting, Mr. Sylvan Gottschall, Chairman of the United Jewish Appeal of Greater New York, presented the Brooklyn Jewish Center with a certificate for the contributions made by the members of the institution enabling the Jewish Agency to dedicate eight housing units in the name of the Brooklyn Jewish Center.

Sisterhood President On Radio Interview

The President of the Sisterhood, Mrs. Sarah Klinghoffer, was interviewed by Miss Estelle Sternberger, noted commentator, on Wednesday afternoon, October 25th, over Station WLIB. The interview dealt with the activities of the Center Sisterhood.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

- ADELMAN, Miss BETTY
Res. 2124 Union St.
Proposed by Lilyan Madlyn
- ADELMAN, Miss SANDY
Res. 2124 Union St.
Proposed by Lilyan Madlyn
- AMSTER, LOUIS
Res. 2110 Westbury Court
Bus. Drugs, 133 W. 23rd St.
Married
- APPEL, MURRAY L.
Res. 864 49th St.
Proposed by Murray Landau
- AUDLIK, DR. WILLIAM
Res. 618 Williams Ave.
Bus. Physician
Married
Proposed by Jacob Rosenman,
Jack Sterman
- BERKOWITZ, Miss LEE
Res. 125 Brighton 11th St.
Proposed by Dr. Sol A. Gross
- BERLAND, STANLEY I.
Res. 120 Tapscott St.
Bus. Accounting, 369 Lexington Ave.
Single
- BLOCK, Miss BLANCHE
Res. 279 Buffalo Ave.
Proposed by Nat Gurvitch,
Morty Weinberger
- BLUM, Miss EDITH
Res. 1900 Albemarle Road
Proposed by Muriel Goldsmith,
Marvin Blickstein
- BRAVER, PHILIP
Res. 1577 Carroll St.
Bus. Luncheonette, 229 W. 42nd St.
Proposed by Morris Rubin,
Morris Rader
- BROWN, Miss ROSLYN
Res. 2020 Pacific St.
Proposed by Herman Rubin,
Lila Turin
- CHROBENSKY, Miss LILLIAN
Res. 621 Crown St.
Proposed by Gladys E. Fishman
- COHEN, Miss DOROTHY
Res. 690 Hendrix St.
- COHEN, Miss SHIRLEY
Res. 5100—15th Ave.
Proposed by Lilyan Madlyn
- CUTLER, DR. BERNARD
Res. 1042 Winthrop St.
Bus. Physician, 157 Hoyt St.
Single
Proposed by Mildred Berchuk
- DAVID, Miss FRANCES
Res. 209 Sullivan Place
- ERNSTOFF, JACK L.
Res. 440 Lenox Road
Bus. Real Estate, 1330 St. John's Pl.
Married
Proposed by Harold Mendelsohn
- FELDMAN, Miss GRACE M.
Res. 1578 Union St.
Proposed by Benj. H. Wisner,
Toby Drogin
- FLUSBERG, Miss JULIE
Res. 34 Legion St.
Bus. Physician, 162 W. 94th St.
Single
- FRATKIN, Miss SHIRLEY
Res. 140 Newport St.
Proposed by Raymond Lipshutz
- GALLANT, Miss MILDRED
Res. 1354 New York Ave.
Proposed by Lila Turin, Sylvia Simon
- GINSBERG, Miss SHIRLEY
Res. 201 Crown St.
Proposed by Seymour Goldberger,
Nat Hoffspiegel
- GOLDBERG, Miss JEANETTE
Res. 22 Tapscott St.
Proposed by Etta Greenberg
- GRAYSON, Miss BEVERLY
Res. 1319 Lincoln Place
Proposed by Ephraim Rudin,
Rosalyn Seidler
- GROSSBERG, Miss GILDA
Res. 109 East 95th St.
Proposed by Herman Rubin,
Morris Hecht
- GRUNDFEST, NAT
Res. 245 Hawthorne St.
Bus. Builder, 8 East 48th St.
Married
Proposed by Nat Tillman,
Sam Schoenfeld
- HARRIS, Miss NORMA
Res. 260 Linden Blvd.
Proposed by Ephraim Rudin,
Rosalyn Seidler
- HAUPT, DONALD
Res. 345 Montgomery St.
Bus. Stationery, 330 Bedford Ave.
Single
- HIRSCHHORN, Miss DOROTHY R.
Res. 175 Eastern Parkway
- JOFFE, DR. MAX L.
Res. 712 Crown Street
Bus. Dentist, 815 Broadway
Married
Proposed by Dr. Benj. Dunaif,
John Dunaif
- KIRTMAN, Miss BETTY
Res. 1351 East 96th St.
- KLEIN, Miss MARCIA
Res. 2134 Homecrest Ave.
Proposed by Muriel Goldsmith,
Marvin Blickstein
- KLINE, EMANUEL
Res. 1064 East 5th St.
Bus. Textiles, 1407 Broadway
Single
Proposed by Dr. Moses Spatt,
Milton E. Spatt
- KOTIK, PAUL
Res. 574 East 93rd St.
Bus. Real Estate, 798 New Lots Ave.
Single
Proposed by Phil Felixson,
Wm. Isaac
- KRAMER, ISAAC
Res. 624 Empire Blvd.
Bus. Dept. of Welfare
Single
Proposed by David Gold
- KRASNER, Miss ELEANOR
Res. 3845—18th Ave.
Bus. Millinery, 6 W. 57th St.
Single
- KOWITT, WILLIAM
Res. 1324 Carroll St.
Bus. Pharmacy, 376 Kingston Ave.
Married
- LEON, Miss EDITH
Res. 501 Bristol St.
Proposed by Etta Greenberg
- LEVINE, LAWRENCE
Res. 25 Lefferts Ave.
Bus. Advertising, 215 4th Ave.
Married
- LEVINE, Miss MARILYN
Res. 773 Albany Ave.
Proposed by Herbert K. Kaplan,
Ruth Ehrlich
- MALTZMAN, Miss SELMA
Res. 134 Neptune Ave.
Proposed by Pauline Novins,
Rosalyn Bass
- MANN, Miss DORIS
Res. 140 Bristol St.
Proposed by Raymond Lipshutz

- MARCUS, DR. DAVID
Res. 886 Eastern Parkway
- MELTZER, ABRAHAM
Res. 1324 Carroll St.
Bus. Underwear, 267 Fifth Ave.
Married
Proposed by Max Rudy, Dr. Milton Schiff
- MENSCHER, ARTHUR
Res. 2546 Hubbard St.
Bus. Sears, Roebuck & Co.
Single
- MICHELMAN, ABRAHAM
Res. 789 St. Marks Ave.
Bus. Leathercraft, 199 William St.
Married
Proposed by Montague T. Alterman, Joseph Richman
- OKRENT, Miss MARION
Res. 1156—52nd St.
Proposed by Terry Anderman
- PAZORNIK, Miss BEVERLY
Res. 185 East 52nd St.
Proposed by Samuel Chasin
- PEARL, Miss MIRIAM
Res. 329 Lincoln Rd.
- PERLA, SOL
Res. 255 Eastern Parkway
Proposed by William I. Siegel
- PERLOWITZ, Miss INA
Res. 99 East 96th St.
Single
Proposed by Gilda Perler
- PIKEN, Miss HELEN
Res. 751 St. Marks Ave.
Proposed by Harry Munzer, Ethel Umans
- REIDER, Miss FLORENCE
Res. 948 Hegeman Ave.
Proposed by Morris Hecht
- RIGIE, BERNARD
Res. 133 Bristol St.
Bus. Engineer, Great Neck, L. I.
Single
Proposed by Charles I. Schwartzman, Samuel Gordon
- ROSEN, LOUIS D.
Res. 12 Crown St.
Bus. Martin's, Fulton St.
Married
Proposed by George Vogel, Louis Rothstein
- ROSEN, SAMUEL
Res. 15 Amboy St.
Bus. Die Cutting, 324 E. 24th St.
Single
- ROSENBLUM, Miss SHEILA
Res. 5100—15th Ave.
- Proposed by* Lilyan Madlyn
- RUBIN, Miss SHIRLEY
Res. 567 Sheffield Ave.
Proposed by Herman Rubin, Morris Hecht
- SCHACHTER, SAM
Res. 1588 Carroll St.
Bus. Children's Wear, 71 W. 35th St.
Married
Proposed by Charles Wapner
- SCHIFF, Miss DOLORES R.
Res. 767 Eastern Parkway
Proposed by Martin Wasserman, Sybil Berger
- SHIFRIN, Miss JEAN E.
Res. 1589 Park Pl.
Proposed by Nat Gurvitch, Morty Weinberger
- SHINDER, Miss ANN
Res. 266 East 46th St.
Proposed by Minnie S. Cutler, Sylvia Goldberg
- SHULWOLF, Miss ANNETTE
Res. 131 East 37th St.
Proposed by Dr. Sol A. Gross
- SKAPONSKY, Miss CHARLOTTE
Res. 702 Beverley Road
Proposed by Dr. Sol A. Gross
- SOHNES, Miss JEANNE
Res. 1614 President St.
Proposed by Babette C. Cochin
- SOLOMON, DR. SAMUEL
Res. 1593 President St.
Bus. Physician
Married
Proposed by Dr. Morris H. Geshwind
- SOMMERS, Miss ROSALIND
Res. 30-32 Legion St.
- SPEHLING, HAROLD
Res. 102 Ft. Greene Pl.
Bus. Books
Married
- STEINFELD, Miss BARBARA
Res. 135 Eastern Parkway
Proposed by Bernard J. Aaron
- STELNICK, Miss SALLY
Res. 590 Williams Ave.
- STOMACKIN, MORRIS
Res. 536 Hopkinson Ave.
Bus. Kiddie Coats, 576 Broadway
Single
Proposed by Louis Sklar, Seymour Eisenstadt
- STREGER, MILTON E.
Res. 320 New York Ave.
Bus. Insurance, 45 John St.
Married
- TEITEL, Miss RUTH
Res. 53 Grafton St.
Proposed by Edith R. Schnall
- TOBEN, IRVING R.
Res. 133 Lefferts Ave.
Bus. Advertising, 33 W. 42nd St.
Married
- WEINBERG, MICHAEL
Res. 1045 St. Johns Pl.
Bus. Printer, 44 Court St.
Married
Proposed by Bernard Braverman, Mike Kahn
- WEINER, HERMAN
Res. 761 Blake Ave.
Proposed by Harry Panish
- WEINMAN, IRVING
Res. 1261 Union St.
Bus. Case Mfg., 104 Bleecker St.
Married
Proposed by Reuben Lubetzki
- WEINTRAUB, PAUL
Res. 455 Schenectady Ave.
Bus. Attorney, 44 Court St.
Single
Proposed by Abraham Pindek, Abe Mann
- WINICK, JESSE
Res. 474 Brooklyn Ave.
Bus. Toys, 1137 Madison Ave.
Married
Proposed by Samuel I. Gartenberg, Eve H. Raskin
- WORTT, HOWARD
Res. 421 Crown St.
Bus. Knitwear, No. Bergen, N. J.
Single
Proposed by Lilyan Madlyn, Saul Goldman
- YAWITZ, DAVID
Res. 300 Sullivan Pl.
Bus. Dental Tech., 1 DeKalb Ave.
Single
Proposed by Joseph H. Aaron, Jerome B. Simonson
- ZANDER, SIDNEY
Res. 2154 Dean St.
Bus. Poultry, 40 Ganesevoort St.
Single
Proposed by Chas. I. Schwartzman, Samuel Gordon
- ZIMMERMAN, DR. FRED
Res. 608 Montgomery St.
Bus. Physician, 42 Tompkins Ave.
Married
Proposed by Saul Kabram, Sidney Lipson

ZIMMETH, JACK P.

Res. 489 Schenck Ave.
Bus. Lawyer, 350 5th Ave.
Single
Proposed by Harry Panish

The following have applied for reinstatement:

CLAMAN, BENJAMIN W.

Res. 36 East 51st St.
Bus. Shirt Mfgr., 1115 Broadway
Married

HOROWITZ, BEN

Res. 307 Sterling St.
Bus. Trimmings, 65 W. 37th St.
Single

SECKLER, DR. SAMUEL

Res. 1295 Carroll St.
Bus. Physician
Married

Proposed by Benj. H. Wisner

SIGLIGMAN, GEORGE

Res. 668 Lefferts Ave.
Bus. Pharmacy
Married

WEGBREIT, MISS BELLE

Res. 5614—15th Ave.
*Proposed by Sheila Feldorman,
Ben Berk*

Late Applications:

BELOFSKY, MISS ANNE

Res. 1637 Park Pl.

BENSON, MISS NORMA L.

Res. 139 East 53rd St.
*Proposed by Dr. G. J. Geltzer,
Frank Schaeffer*

COHEN, MISS JUDITH

Res. 620 E. 94th St.
*Proposed by William Iser,
Aaron Namzoff*

COHEN, SIDNEY

Res. 255 Eastern Parkway
Bus. Seat Covers, 1431 Bedford Ave.
Married
Proposed by Hon. William I. Siegel

ELKIN, CHARLES

Res. 1365 Carroll St.
Bus. Liquor, 292—5th Ave.
Single

Proposed by Sid Goldstein

GOLDBERG, MISS MIRIAM

Res. 1042—45th St.

GOLDMAN, MISS ELEANOR

Res. 1608 Prospect Pl.

HOLTZMAN, MISS DORIS

Res. 1315 W. 7th St.
*Proposed by Lilyan Madlyn,
Dr. Harris I. Canarick*

(Continued on page 22)

IN THE HEBREW SCHOOL

THE Hebrew School and Sunday School have begun their sessions with record registration. The class schedule for this semester is as follows:

HEBREW SCHOOL

Class	Teacher
1A1	Mrs. Weinreb
1A2	Mrs. Beder
1A3	Mr. Shpall
1A4	Mr. Campeas
2A1	Mrs. Zusman
2A2	Mr. Edelheit
2A3	Mr. M. Gabel
3A1	Mrs. Rothberg
3A2	Mrs. Zusman
3A3	Mr. I. Gabel
4A1	Mrs. Beder
4A2	Mr. Campeas
5	Mr. Edelheit
6	Mr. Shpall

SUNDAY SCHOOL

Class	Teacher
Kindergarten	Mrs. Wiener
1	Miss Fisher
2A	Miss Freilech

3A1	Miss Wiedman
3A2	Miss Sorscher
4A1	Mr. Grumet
4A2	Miss Levine
5A1	Mrs. Kanarek
5A2	Mr. Altman
6	Mrs. Ross
7A1	Miss Motechin
8	Mrs. Alter
Consecration	Mrs. Cohen
Post Graduate	Mrs. N. Cohen
Post Bar Mitzvah	Mr. Rubin
Senior Group	Mr. Waldstein

The Simchat Torah procession took place on Tuesday, October 3rd, at which time the students of the first grade Hebrew classes were officially inducted into the school. The benediction to the new students was given by Rabbi Manuel Saltzman. School songs were conducted by Mr. Frankel. The procession with the Torah was led by Robert Kritz and Alan Schaeffer. A special playlet under the direction of Mrs. Zusman was presented by the Hebrew Dramatic Group. Rabbi Lewittes presided.

IN THE CENTER ACADEMY

THE first few weeks of this school year have been busy ones for the pupils of the Center Academy. School opened on September 12th. Since it was the eve of Rosh Hashanah, pupils and teachers used the few hours available for preparations for the holiday—prayers were learned and customs and ceremonies reviewed. Although the time was short, the children succeeded in preparing New Year's cards for parents and grandparents. The cards were gaily decorated by paint, crayon or applique work; and the contents ranged from the traditional L'Shanah Tovah Tikotevu, to wishes expressed in sophisticated and original Hebrew verse.

Then came Succoth, the gay autumn festival, which is a source of many varied activities. As in the years gone by, it was the privilege of the pupils of the Center Academy to prepare the decorations for the Succah on the roof of the Center building. Every child, from the first to the eighth grade, helped to make the Succah attractive; some cut the twine to proper lengths, others took care of properly knotting the twine. Most im-

portant of all, they had to wire and string the fruit in such a way as to make their prettiest sides seen by the worshippers who came up to the Succah for Kiddush.

The pupils themselves actively participated in the Leishev Ba'Succah traditional ceremony. This was fashioned after the colorful celebration of Succoth in Israel: boys and girls came marching to the Succah in stately procession; at the head walked a pupil of the graduating class, who carried a Ethrog and Lulav, over which he pronounced the traditional blessings after the faculty and all the children had gathered under the roof of the Succah; his classmates followed him, carrying trays of fruit and cake (to be eaten later in the Succah), and chanting the same age-old Psalms, which the Levites used to sing during this festival in the Temple procession.

When the solemn part of the celebration was over and the refreshments had been done justice to, the children left the Succah singing modern Israeli songs. They completed the festivities by dancing the Hora and the Debka.

THE YOUNGER MEMBERSHIP

THE Young Folks League had the honor of conducting the services on the Sabbath of Repentance, September 16th. Herbert Kummel led our congregation in Shachrith, Gerald Jacobs and Harold Kalb the Musaf prayers, Al Wandler read the portion of the Torah, Dorothy Gribetz read a passage of responsive reading, and Morris Hecht recited the prayer for the Government. All who shared in these services demonstrated to the congregation that the younger members of the Center are capable of assuming greater responsibility in the furtherance of Judaism. Following is an abbreviated version of the sermon delivered by Milton Reiner, President of the Young Folks League:

The Keynote of this day upon which I base my text is the first sentence of the Haf-Torah, "Return O Israel to thy God." It is not enough for us to be Zionist Jews or Philanthropic Jews, or Bnai Brith Jews; we must, above all, be faithful to our traditions. We of this generation have been favored by God to witness the miracle of the rebirth of our ancestral land. We here have given our money, our energy, our devotion, to help realize the establishment of the State of Israel. But where do we go from here? What magnetic goals lie on the horizon that can hold the zeal and fire of our youth as did the valiant struggle of our people in Israel?

You may ask, is our youth responding to the call for service to their God as they did to the call for service to their people? I can tell you from personal observation at our Young Folks League meetings and in discussions with various other group leaders at conventions, that Jewish youth today is making an earnest attempt to return to our ancient faith. This is manifesting itself in many ways—in increased attendance in adult classes in Hebrew, Customs and Religion, History; in an eagerness to participate in Jewish festivals, in an ever growing desire to orient their lives in a religious manner.

Jewish youth today wishes to be a part of something much bigger than itself. It is my conviction that we can capitalize on this spirit and mold our lives into a day-to-day observance of our customs

and traditions. We of the conservative movement, espousing the view that Judaism is a living, organic force and as such is subject to the slow process of change, possess the dynamic liberal philosophy which our youth can accept. What is needed then, is proper leadership to translate this genuine desire on the part of our youth to return to God into a meaningful observance and practice of our customs and Holidays.

This past year the Young Folks League under the guidance of our beloved adviser, Rabbi Saltzman, encouraged more of our members to attend the late Friday night services. At first there were not too many in attendance; but we went ahead week after week, participating in the brief services, listening to the sermon, then retiring to the social room for group singing of Israeli songs and dancing by some energetic Horas. Our ranks as well as our enthusiasm increased until by the end of the lecture season it had reached such fine proportions that it was decided to build on this spirit for the shabbat and sponsor our own Friday night lectures and oneg shabbat. We did this for three successive weeks, during which Rabbi Saltzman, Rabbi Lewittes, and the Honorable William I. Siegel graced our pulpit. Without question these services impressed our members with much that is beautiful in Judaism.

CALENDAR

Tuesday, October 31st: In celebration of Balfour Day our dramatic group will present an Eternal Light script.

Tuesday, November 7th: Gala Election Night social. Election returns will be announced.

Tuesday, November 14th: In celebration of Jewish Book Month our cultural committee is planning a book review by a prominent speaker in conjunction with a representative book exhibit.

Tuesday, November 21st: Thanksgiving Day a fund-raising event for the benefit of the Federation of Jewish Philanthropies.

Tuesday, November 28th: In commemoration of the United Nations decision to partition Palestine a wonderful musical program is being planned.

Interest Groups

Musical Group—meets every 2nd and 4th Wednesday.

Current Events Group—meets every 2nd and 4th Thursday.

Hebrew Culture Group—conducts an Oneg Shabbat every Friday night at the conclusion of the Late Friday Night Lecture Services, which start at 8:30 P.M., and close at 10 P.M.

Folk Dance Group—have energetic sessions of Israeli dances every 1st and 3rd Wednesday.

To enjoy these programs fully, please come promptly at 9:00 o'clock.

—MILTON REINER,
President.

YOUNG MARRIED GROUP

The first meeting of the Young Married Group held on Thursday evening, October 12, began what we expect to be a most auspicious season. The program for the evening was a showing of "Preface To A Life," a film about the critical years in a child's life and how his developed personality is affected by the attitudes and acts of his family, friends and neighbors. Following the picture we participated in a discussion of problems raised by it, as well as by the parents in the audience. This discussion was led by Dr. Meyer Rubban, Director of the Brooklyn Child Guidance League, and a member of the faculty of the Sarah Lawrence School. After the discussion we partook of delicious refreshments prepared for us by our hard-working committee.

At our next meeting to be held on Thursday evening, November 9th, we will feature a round table discussion on the subject of "How to Cope With Anti-Semitic Demonstrations." For example, what would you do if you saw a drunk molesting an old bearded Jew in the subway? The members of the panel will be selected from our own group. All young married members and their friends are cordially invited to attend and participate.

Bar Mitzvahs

A hearty Mazel Tov is extended to Mr. and Mrs. Samuel Geller of 701 Empire Boulevard on the Bar Mitzvah of their son, James, which will be held at the Center this Sabbath morning, October 28th.

Congratulations are also extended to Judge and Mrs. Jacob Schwartzwald of 201 Eastern Parkway on the celebration of the Bar Mitzvah of their son, Eugene Lee, at the Center this Saturday morning, October 28th.

PAGING SISTERHOOD!

The September 18th General Meeting

With an expression of good wishes to all our members for the New Year, 5711, President Sarah Klinghoffer opened the first meeting of the season with a brief business session before the program. She invited our women to attend the Seminary Succah Festival, commented on the article in *Life*, "What the Jews Believe," by Rabbi Philip Bernstein, and encouraged members to purchase Women's League publications through chairman Rose Bromberg. She reported that the children's special holiday services were most successful this year, and advised us of plans for the celebration of Sisterhood's thirtieth anniversary, October 12th. Mrs. Klinghoffer displayed an award presented to Sisterhood by the Brooklyn Home for the Aged for active assistance at their annual bazaar. She urged our women to exercise their franchise of suffrage and vote in the coming elections. Chairman Bea Schaeffer informed us that reservations for the annual Mother-Daughter Luncheon and Fashion Show, to be held on November 1st, were filling up fast and it behooved us to hasten the efforts so that the event would be the complete sell-out it usually is. She mentioned the excellent door prizes to be presented and promised an elaborate table, a fine performance and a socially successful event.

The program of the evening, with Sarah Epstein as chairman, included an eloquent address by Rabbi Manuel Saltzman and a delightful selection of Jewish and Hebrew songs by the popular radio and concert soprano, Isobel Walters, accompanied at the piano by Mr. Wallace Kotter.

Cheer Fund Contributions

In honor of new grandchild, Mrs. Mary Safer; in honor of son's Bar Mitzvah, Mrs. Jeannette Richman; in honor of son's marriage, Mrs. Fanny Buchman; in hope of husband's speedy recovery, Mrs. Etta Goldstein; in memory of mother, Mrs. Dora Gaba; in memory of late son, Mrs. Bessie Bernstein; in memory of Melvin Bernstein, Mrs. Sarah Klinghoffer.

Continue to contribute toward our Cheer Fund in memory or in honor of an event. Social and Cheer Fund Secretary, Lil Zakhem.

Religious Committee

The Sisterhood acknowledges with thanks the gift of a Sefer Torah cover donated by Mrs. Jacob Rutstein in honor of the marriage of her daughter Rita to Mr. Gerald Pollack on March 26th.

Federation Campaign

Under chairmanship of Lil Levy, with Sid Schlanger as co-chairman and Cel Benjamin, Special Gifts chairman, Federation has launched its Women's Division campaign, and all board members are expected to take active part in securing contributions for the drive.

Night of Stars

This UJA event will take place early in November. Chairman Dorothy Wisner urges members to secure tickets from \$1.20 to \$15.00.

Brandeis University Evening

On November 13, an open meeting of friends of the University to commemorate birthday of Justice Brandeis will take place at the Hotel Plaza. See Shirley Gluckstein for invitations for you and your husband.

United Jewish Appeal

All women whose UJA boxes contain \$15 are invited to attend a tea at the Hotel Plaza on Wednesday, October 25. See Sarah Epstein, UJA chairman, or Lil Lowenfeld, Special Gifts chairman.

Sisterhood Tours

Arrangements are being made for tours to the Jewish Theological Seminary and the Jewish Museum. Watch for dates.

Calendar of Events

Wednesday, November 1. Annual Mother-Daughter Luncheon and Fashion Show. \$5.75 per guest, including gratuities. Show by Martin's Department Store, door prizes.

Thursday, November 9. Sisterhood Board Meeting at 1:00 o'clock.

Monday, November 27. Jewish Book Month, interesting program, book review by noted speaker, guest pianist.

Monday, December 11. Join us at the Hotel Commodore for the Chanukah Luncheon of the Metropolitan Branch of the Women's League.

Project Chairmen for 1950-1951

Mother-Daughter Luncheon: Beatrice Schaeffer, Mary Kahn.

Federation of Jewish Philanthropies:

Lil Levy, Sid Schlanger.

United Jewish Appeal: Sarah Epstein, Mary Kaplan.

United Jewish Appeal—Special Gifts: Lilian Lowenfeld, Bertha Greenblatt.

Program Arrangements: Sarah Epstein, Lila Leonard, Bea Schaeffer, Rose Fleischman, Mabel Berman, Mildred Levine.

Cheer Fund: Lil Zakhem.

Social Action and American Affairs: Bea Schaeffer, Jeannette Richman, Bertha Zirn.

Women's League Publications: Rose Bromberg.

Jewish Blind Day: Hannah Stark, Julia Kabram, Sid Schlanger, Fannie Bernstein, Shirley Gluckstein, Bess Danziger.

Publicity: Dorothy Gottlieb, Ruth Bernhardt.

Night of Stars: Dorothy Wisner, Gertrude Ostow.

Music Under the Stars: Sid Schlanger, Lil Levy.

Brandeis University: Shirley Gluckstein.

Kiddush and Religious Committee: Sadie Kaufman, Lilian Lowenfeld, Hattie Roth, Fannie Buchman, Sarah Kushner, Bertha Zirn.

Visitation and Condolence: Amelia Rachmil, Lil Zakhem, Gert Levitt, Rose Kimmel, Lilian Dvorkin, Hattie Roth.

Red Cross: Mollie Meyer.

"Center Review" and "Center Bulletin": Sarah Klinghoffer.

Federation of Jewish Women's Organizations: Beatrice Schaeffer, Rose Wiener, Sarah Epstein, Rose Bromberg, Dorothy Gottlieb, Sarah Klinghoffer.

Women's League: Lilian Lowenfeld, Sarah Klinghoffer, Mary Kahn, Sarah Epstein, Beatrice Schaeffer, Mollie Markowe.

Torah Luncheon: Sarah Kushner, Sid Schlanger.

Brooklyn Jewish Community Council: Mildred Levine, Shirley Gluckstein, Jeannette Richman, Ruth Bernhardt, Lil Zakhem, Sarah Klinghoffer, Lila Leonard.

Hostess Committee: Lil Zakhem, Mary Kaplan, Iona Taft, Rosalind Bady, Sadie Kaufmann, Hattie Roth, Bess Machlin, Jennie Levine.

Nominating Committee: Gertrude Levitt.

Membership (Lists, Distributions, etc.): Lil Levy, Dorothy Wisner, Sid Schlanger.

Youth Chairman: Eva Brautman, Mollie Markowe.

LATE APPLICATIONS

(Continued from page 19)

- HOROWITZ, MISS CAROLE
Res. 370 Brooklyn Ave.
Proposed by Carl A. Kahn,
Sidney S. Leonard
- KATZ, LEO
Res. 1684 Carroll St.
Bus. White Duck Mfg., 455 Broome
St.
Married
Proposed by Jacob Mormar
- KLEIN, GEORGE
Res. 181 Rockaway Parkway
Bus. Chemicals, 25 W. 45th St.
Married
Proposed by Harold Blackman
- KLEIN, MISS REBECCA
Res. 269 Albany Ave.
Proposed by Morris Hecht,
Nat Hoffspiegel
- KRANE, MISS GRACE
Res. 1024—48th St.
- LAMPERT, DR. M. ALBERT
Res. 1378 Carroll St.
Bus. Physician, 276 New York Ave.
Married
Proposed by Israel Kaplan,
Maurice Bernhardt
- METZ, MISS DORIS
Res. 1146 President St.
Proposed by Helen Fiken,
Shirley Rubin
- NAMZOFF, MISS LILLIAN
Res. 15 E. 88th St.
Proposed by William Iser,
Aaron Namzoff
- POKRESS, MISS EVELYN
Res. 1001 Lincoln Pl.
- RUBIN, ABRAHAM
Res. 90 Hopkinson Ave.
Bus. Accountant, 505—5th Ave.
Single
Proposed by Milton Ross,
Seymour Eisenstadt
- SANDMAN, MISS CLAIRE
Res. 350 Lincoln Pl.
Proposed by Isaac Sevingston
- SOKOLOFF, MISS HELEN
Res. 1028 Bushwick Ave.
- STERN, MISS FLORENCE
Res. 370 Brooklyn Ave.
Proposed by Carl A. Kahn,
Sidney Leonard
- SUKON, MRS. A. MINNIE
Res. 135 Eastern Parkway
Proposed by Nathaniel H. Jackson,
Mrs. Joseph Levy, Jr.

THE REMARKABLE MORRIS RAPHAEL COHEN

(Continued from page 14)

views are eclectic and he is ready to accept any features of the programs "that make life viable," and he wants a critical examination of things from the point of view that is moral. He is skeptical of all the theories but shows a predilection for the cultural, and he is a great admirer of the work of Simon Dubnow and Salo W. Baron. True, written ten years before Israel was born as a state, he reiterates his well known objections to Zionism and even quotes Zionists themselves who hold that the emancipated Jew is a tragic figure, lacking freedom and that anti-Semitism is not wiped out by assimilation. Cohen holds that the uncertainty of human affairs makes it impossible for us to be freed by any political arrangement. How mistaken he was here! Yet he has an appreciation of the interpretations given in Modern Judaism as exemplified in Krochmal, Zunz, and Israel Abrahams. Though he is both anti-religious and anti-nationalist this does not impair the value of his summary. He seeks the truth, and his eclectic as well as skeptical mind leaned to no particular theories yet gave a partial approval of all. In spite of his modern training in non-Jewish philosophers, he evinces a fond, almost affectionate, love for all forms of Hebrew culture. He does not, like many liberals, scorn books because they are impregnated with religious dogma. How deeply impregnated Cohen was with the spirit of Judaism is apparent in his two essays "Roads from American Jewry" and "Jewish Educa-

tion." He is proud of the achievements of his people. It is singular that when he comes back for an appraisal of the contributions of his fellow Jews to civilization, he can do so with enthusiasm and with integrity. He puts on no *yarmelke*; he does not give the impression that he "has got religion" at last. And he is a Jew to his fingertips agreeing in his outlook on many matters with orthodox Jews.

He had the faculty of going to the heart of a theme with a keen logic. Wrong as he was in minimizing psychoanalysis in general, he did one of the most effective pieces of demolition when he took up the work of a greater mind than his own, Freud's "Moses and Monotheism," and left not a shred of support for the thesis that Moses was an Egyptian who got his monotheism from Ikhnaton. He took the great psychoanalyst to task for his unhistorical methods and his speculative tendencies unsupported by evidence.

Cohen could be vitriolic in a book review and trespass beyond good manners. His review of Ludwig Lewisohn's "The Answer," whether sound or not, abounds in violent and insulting terms. He actually links him with Hitler and Mussolini and he regards as contemptible Lewisohn's attacks upon the German Reform Jews; he says the book is a misty cloud of modern European romantic phrases, that the author has no humor, shows self-importance and is not a safe leader. All because Lewisohn was too ardent a Zionist!

Reinstatements

- GERCHICK, ABE
Res. 436 Eastern Parkway
Bus. Men's Apparel, 656 Broadway
Married
Proposed by Jerry Weiner
- GLAZER, SAM
Res. 33 Lott Ave.
Bus. Hardware, 1015 Winthrop St.
Married

SAMUEL H. GOLDBERG,

Chairman, Membership Committee.

Federation Dinner November 16

The annual dinner sponsored by the Brooklyn Jewish Center committee on behalf of the Federation of Jewish Philan-

thropies will be held in our building on Thursday evening, November 16th at 6:30 o'clock. We urge all members of the Center who have not as yet made their reservations to please do so immediately. Subscription is \$6.50 per person.

Personal

"Jewish Agricultural Colonies in the United States," is the title of a study made by Mr. Leo Shpall, member of our Hebrew School and Center Academy faculties, for "Agricultural History," published by the United States Department of Agriculture.

CAIN AND ABEL TODAY

(Continued from page 8)

We dare not wait until after the war to convince the peoples of the world with this elementary truth. It must be emphasized now in the midst of the war. That not the atom bomb can be the real weapon to bring triumph to the forces of democracy and hope for a genuine peace throughout the world.

You may recall the Bible account of the battle of Jericho. At the very beginning of the attack an angel appears to Joshua and says to him *ato vosi*, "Now I have come," to which the Rabbis add: *L'bazbircho al bitul torab*, "to warn you that in the midst of the war there must be no cessation, no interruption of Torah!" (Joshua 5:14; Erubin 63b.) The angel of God would speak to America and to all the democracies in the United Nations these very words: *ato vosi*, "Now, in the midst of battle I have come to warn you *al bitul torab*, that there must be no suspension in spreading the ideals of democracy. Now, in the

midst of the fighting, you must win the hearts of the peoples of the world to the blessings of democracy. You must prove to them—again not only by precept but by example—the beauties, the glory, the worthwhileness of democracy; you must prove to them that only democracy holds the power to establish the Temple of Man's hopes and ideals within its *Yechum*, its realm. Thus, we could hope that the principles of democracy, to use the words of Prime Minister Attlee recently spoken, "can give an enthusiasm which will beat the perverted enthusiasm of the Communists."

The United Nations, and above all, America, now has the opportunity to prove to all the world that not by the method of Cain, not by aggression or brute force, but by the living inspiration of *Torab*, the Divine Moral Law, embodied in an effective, genuine and blessed democracy, will the Temple of man's salvation be established and universal peace and brotherhood be achieved.

SEVEN STARS OVER THE SEVEN SEAS

(Continued from page 13)

tons), "Amal" (1,600 tons), "Aliza" (1,200 tons) and several smaller craft. During the war several of these ships were sunk, and the firm lost interest in Jewish shipping. Today its ships ply under the British flag. The large passenger steamer "Tel Aviv," of the Arnold Bernstein line, had still less luck; it was quickly beaten by the Italian lines and ended up by being sold to Japan. On its voyage to that country it suffered the fate that overtook most of the Jewish ships of the time: it sank. The same thing happened in 1939 with the "Rahab," of the Nachshon line, which belonged to the Histadrut (General Federation of Jewish Labor).

Up to the outbreak of the Second World War there followed two other, equally unsuccessful, attempts with the 700-ton steamer "Arnon" and the "Channa," which plied between Haifa and Constanza. The World War put such a definite end to the first chapter of the story of Jewish conquest of the seas that by the time it was over not a single Jewish ship remained afloat.

When the war ended, the Jewish au-

thorities had come to realize that something had to be done for Jewish shipping. This gave rise to the founding of the Jewish Maritime League (*Cbevel Yami Leyisrael*). Later the League, together with the Jewish Agency and the Histadrut, established the Zim Navigation Company. In conjunction with the English firm of Harris & Dixon, Zim put into service the "Kedma," which was the first passenger boat to sail under the Jewish flag. Several boats used for the transport of "illegal" immigrants and a couple of smaller craft were also put into operation. Finally, together with the *America-Israel Shipping Co.* (which is backed by the Palestine Economic Corporation and Ampal) and several private investors, Zim built up the Israel-America Line, which operates freighters plying between Haifa and America and Canada.

In order to organize Jewish shipping on a solid basis, the Shoham Company was founded. This acts as general agent for all the lines flying the Jewish flag except the Dizengoff line (two ships). In other words, it represents Zim, the Israel-

America Line, the Kedem, Ships & Vessels and Nachshon companies. Shoham transacts business for the following vessels (which constitute over 90 per cent. of Israel's merchant marine): four passenger liners (16,000 tons), two immigrant transport ships (9,000 tons), two freighters which sail to Northern European ports (7,500 tons), two citrus cargo ships (5,500 tons); two more vessels of this type will be put into operation shortly, four freighters used for Israel's trade with America (30,000 tons), one steamer plying between Haifa and Trieste (2,000 tons) and three coastal craft (1,000 tons). Thus the total tonnage controlled by Shoham amounts to approximately 70,000.

These ships carry cargo between Israel and America and Northern Europe, passengers to and from Marseilles, Naples and Genoa, and immigrants from Middle Eastern countries. Since the founding of the State, no less than 275,000 passengers have sailed on these vessels. The number of their crews totals some 1,000 men, 850 of whom are Jews.

Shoham's ships are not only engaged in commercial activities: they are also used for training future Jewish sailors and officers. This may solve the chief problem of our merchant marine, for the men who prove to have the greatest ability are sent, at the company's expense, to the Nautical School in Haifa, where the training they acquired helps them obtain a diploma. Today all the Israel ships are commanded by Jewish captains, the eldest being 72 and the youngest only 26. The eldest commands the "Negba," while the youngest, who has worked his way up from a simple cabin boy and has just been awarded his captain's papers, made a name for himself, even before completing his studies, by bringing in the "Exodus" (the ship loaded with immigrants who were sent back to Germany in 1947).

When we look more closely at this sketchy picture of our merchant navy, we begin to see the significance of what would otherwise be the unremarkable figure of 80,000 tons, for it represents, relatively, the speediest growth of any merchant marine in the world.

(From the Jerusalem
Zionist Newsletter.)



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—JOHN RUSKIN.

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The Brooklyn Jewish Center Review

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November, 1950

THE TOWERING LIFE OF SOLOMON SCHECHTER

JACOB S. MINKIN

WE ARE LOSING THE FAMILY SPIRIT

By DR. ISRAEL H. LEVINTHAL

THE SHAVE

by HAROLD FRANKLIN

JEWISH WORKERS OF THE 17th CENTURY

By DR. VLADIMIR G. ELIASBERG

HEBREW EDUCATION BEGINS AT HOME

By LEO SHPALL

NEWS OF THE MONTH

FORUM LECTURES

SEASON 1950-1951 . . FIRST and THIRD MONDAYS

MONDAY, DECEMBER 4, 8:15 P.M.

MOSHE SHARETT

Foreign Minister of Israel

Subject: "ISRAEL, TODAY AND TOMORROW"

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TUESDAY, JANUARY 2, 1951

HENRY A. WALLACE

Former Vice-President
of the United States

Subject: "WHERE I STAND"

*(Because of the New Year's Holiday this lecture is scheduled for Tuesday
instead of the usual Monday.)*

BROOKLYN JEWISH CENTER REVIEW

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NOVEMBER, 1950 — KISLEV 5711

No. 12

THE NEW LEADERSHIP IN CONSERVATIVE JUDAISM

EVERY two years the lay leaders of Conservative Congregations in this country and Canada gather in convention to discuss their problems and plan activities. Several weeks ago a convention was held in Washington, attended by delegates representing close to 400 congregations affiliated with the United Synagogue of America, which has a membership of about 150,000 Jewish families.

One thought animated these delegates, and that was to build in this country a vibrant, dynamic and vital force that would influence the religious life of our people. The men and women who came from near and far seek to devise a way of life that will be a happy synthesis between the tradition of the past and the requirements of modern American-Jewish living.

As one wandered from session to session the impression gathered was one of great strides made in the character of the lay leadership of our conservative congregations. Whether these represent a large or small community they are invariably men of vision and determination who take their jobs seriously and are imbued with the one desire to strengthen the religious life of their communities and build a generation that will be proud of its inheritance and conscious of its responsibilities as Americans and as Jews. The majority are young men born and raised in this land. They are Jewish to the core, determined that their children shall follow in their paths and continue in the tradition of our people.

The qualities of leadership the delegates displayed would be a credit to any movement. The newly elected President of the United Synagogue, Mr. Maxwell

Abbell, of Chicago, a man of big business and a zealous worker in behalf of all Jewish causes, is a bright example of

CHANUKAH THOUGHTS ABOUT JEWISH YOUTH

THE holiday of Chanukah emphasizes the important role that Jewish youth has always played in the history of our people. In the past, the heroism of Judas Maccabee and his brothers inspired every generation of young Jews to greater devotion and dedication to the principles and values of our faith. However, in the climate of revolt against the values set forth by Religion which has characterized our age, we lost many of our young people to philosophies alien, if not hostile, to Judaism. The younger generation was fast becoming another lost generation. Of late, there has been a change of heart amongst our young people. Mr. Max Lerner in a series of articles on "Morals on the College Campus," which appeared in the *New York Post*, concluded: "In the last few years of the cold war and the atomic race of the apocolypse nightmare of a world in ruins there has been a new turn to religion among intellectuals. This has partly led and partly reflected a similar turn and return to religion on the part of students and other young people. The college students of today are not a lost generation but a generation in search. They are *not* throwing all the rules out of the windows. What they are looking for is a set of deeply rooted principles to live by." A sociology professor of the College of the City of New York, has said: "On this campus religion is closing its ranks. More students are standing up to be counted, religiously speaking, particularly in the

this type of leadership in the Conservative Movement. Under his guidance, the United Synagogue should exert great influence in the life of American Jewry.

—JOSEPH GOLDBERG.

Jewish group. There has been a revitalization of the religious factor on the campus."

Leaders of Judaism must take full advantage of this new sentiment and attitude towards religion which is sweeping the colleges. Our young people are not a lost generation but a generation in search of fundamental principles. They seek a faith which will help them solve the manifold problems confronting them and which will dispel the confusion in their minds. Jewish religious leadership teach our young people that Judaism provides the answer to their inquiry and search; that the faith that propelled young Judas Maccabee and his brothers to great spiritual heights and victory can provide our generation of young people with a dynamic philosophy of life which will guide them through the vicissitudes of modern living.

—RABBI MANUEL SALTZMAN

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמינו"

An Intimate Chat Between Rabbi and Reader

WE ARE LOSING THE FAMILY SPIRIT

RECENTLY I attended a unique event which revealed a strange transformation in the whole concept of family relationship among us Jews of America. It was a dinner given by one of our own leaders in the Brooklyn Jewish Center, Mr. Moses Ginsberg, in honor of the eightieth birthday of his oldest sister. The party was held at our Center, and was attended by about two hundred relatives.

I was particularly moved by a statement of the host in his greeting to the guests. The gathering, he said, was indeed to honor his sister, but it had a deeper significance. He wanted to provide an occasion for the members of the family—the older and the younger generation—to become better acquainted with each other. The family was large and spread out in many sections of the city. Uncles, aunts, nephews, nieces and cousins, had no opportunities to meet or to see each other—many did not even know some of their relatives. He felt that this was a tragedy in Jewish family relationship, and pointed out—to the younger generation especially—that all were descendants of one ancestry. He gave them a picture of his grandparents and parents and described their qualities of mind and heart which he felt deserved admiration and emulation and could inspire the wish to keep the family bonds intact and strong.

When I heard these words, I was reminded of a striking remark made by one of the finest thinkers in Jewish life today, Dr. Nahum Goldman, in an address that he delivered from our own Jewish Center pulpit when he first arrived in America. He said that among the great changes that he observed in Jewish life in America was the breakdown of the whole concept of *mishpachab*, of the family as a group. In Europe the Jew is concerned not only about parents, children, brothers and sisters, but about all who had the slightest relationship to the family. A relative might be a fifth cousin, but still a

korov, one tied by blood to the family group. In America, Dr. Goldman continued, he found this spirit of family relationship had entirely disappeared.

I tried to develop this observation of Dr. Goldman in my address to the guests. Jewish family life has suffered by this transformation. We have narrowed the concept of family, and have thus estranged ourselves from—and lost interest in—many of our kin who ought to be close to us because of our common heritage. Those who came to this country a generation or two ago not only retained their interest in their relatives, no matter how far removed, but also in their *landsleute*, those who came from the same city in the Old Country, and they banded together into *landsmanshaften*, societies, based upon the common interest of former dwelling place. Later, that interest narrowed to the formation of Family Circles, where at least the interest in family was retained. Alas, that, too, is fast disappearing, and we are gradually limiting our interest to our immediate and nearest relatives. It is not a wholesome development, and certainly is a break from the ancient tradition of family which ruled Jewish life all through the ages until recent times. When the Bible records the journeyings of the Israelites it emphasizes that they were banded together not only according to tribes but according to families. It was this family closeness that served as a tower of strength to the individual Jew in times of sorrow and a comfort in time of need.

It was therefore good to see that the need of family is realized by some of our people. It would indeed be a real blessing for all Jews if more of us would strive to revive this spirit.

Israel H. Berenthal

CHANUKAH IN ISRAEL

CHANUKAH is truly a festival of lights in Israel, with every village and settlement in the country having its own electric-lighted menorah mounted on synagogue or watchtower. During the night the traveler can see these lights for many miles around. In Israel as in America, gifts are exchanged; games are played with the "dreidel"—the beloved top with its mystic letters that commemorate the wondrous miracle of Chanukah; the traditional "gelt" is contributed; and in this case, for the new immigrants; and all the delicacies possible under strict rationing—including *latkes*—are eaten. In the various community theaters and schools, gay programs are performed during the eight days.

It is in the chief city of Israel, however, in Tel Aviv, that the biggest celebration is held. Huge menorahs shine resplendently atop synagogues, schools and public buildings. Shops have beautiful window displays and are decorated appropriately. In front of the city's main synagogue a public ceremony is held which is picturesque and unforgettable. When it becomes dark, a large *Hanukiyab* (as the menorah is called), is lit by a cantor who chants the blessings. Then the children follow, lighting their *Hanukiyot*, and gradually the darkness begins to glow with twinkling lights. The audience, accompanied by a band, joins in with *maoz tsur*. At the conclusion of the ceremony, the children conduct their annual parade through the town.

The first Chanukah celebrated in a Jewish State in two millennia was disturbed by the state of tension arising out of the renewal of hostilities in the Negev. Since a general blackout was imposed, it was not possible to light the Chanukah candles in all public places. Three huge menorahs, however, were lighted on heights surrounding Jerusalem, on Mt. Zion to the south of the city, on Mt. Scopus, to the east, and on Herzl Hill to the west, to usher in the first day of Chanukah. They were lighted from a torch which had been kindled at Modin, site of the opening encounter of the Maccabean War, and borne through the country by runners. A thanksgiving procession from Modin, the birthplace of the Hasmoneans, to Tel Aviv and Jerusalem was also arranged, led by the minister of Religion.

*The Story of the Famous Scholar and Leader
Told on the 100th Anniversary of his Birth*

THE TOWERING LIFE OF SOLOMON SCHECHTER

By JACOB S. MINKIN

It is almost impossible to convey to a generation that knew not Solomon Schechter a living image of the man. His stupendous learning, sparkling wit, and the varied gifts of his genius are indicated in his books. But his outward appearance, inner strength and magnetic personality—as a perfect a harmony of physical and mental powers as the Rabbis of the Talmud would want in a Jewish sage—is best known by those who are fortunate enough to have retained a personal recollection of him.

The deeper traits of his character, both severe and gentle, excessively kind and sometimes absurdly intolerant, were cast in a frame so fine and noble that it attracted attention everywhere. When he appeared on public occasions his broad shoulders wrapped in his crimson Cambridge robes, his grey beard, shaggy white hair covering a massive head, his delicate hands and features, his flashing blue eyes behind his spectacles made one conscious of a great presence, a man “higher than any of his people from his shoulder upward.” He was easily the most identifiable man of his generation. He could not escape attention. Interested glances followed him wherever he went. He mastered every occasion and dominated every gathering.

Like many other men of genius, Dr. Schechter was a curious combination of many contrasts and contradictions, a stupendous fusion of grandeur and simplicity, of lovable faults and delightful inconsistencies. He could be brusque and gentle, as tame as a lamb and as ferocious as a lion. Scorn and tenderness were in his peculiar make-up, the loving-kindness of a saint and the wrathful indignation of a zealot. The charm of Hillel and the impatience of Shammai were in equal measure blended in his nature.

He was unlike any other Jewish scholars of his time, unique and original in his faults and virtues. A warm stream of almost godlike tenderness followed his every outburst of temper. Schechter once quoted a remark made by Leopold Zunz to Professor Kaufmann — “Those who have read my books are far from knowing me.” These words can well be applied to himself. He was kind and gracious to all, even those with whom he explosively differed. He was the most sociable of men, the most courteous host, the most congenial companion. He was

accessible to all men, listened to all voices.

There was a vein of humor in his tempestuous outbreaks which, like a heavenly balsam, quickly healed the wounds he inflicted. He was witty, scintillating and brilliant in conversation, impromptu quips and epigrams and sparkling observations flashed from him as unexpectedly as lightning. He was incapable of dullness and regarded the bore as the most intolerable nuisance. It is a pity that he had no Boswell to record his utterances.

His tastes were cosmopolitan, his knowledge encyclopedic. He was a romanticist whose enthusiasm was for everything that was in bold relief from the grey, prosaic, and commonplace. Although all his life he burrowed in books and manuscripts and made one of the greatest literary finds in a thousand years—the Cairo Geniza—his passion was for the luminous figures in history, their romantic lives and adventurous careers.

It fell to the peculiar lot of Solomon Schechter to be a product not of one world but, so to say, of several worlds. The East and the West were in his blood—the Hasidic environment in which he was born and the culture and enlightenment of the occidental world after which he hankered and in which, in his mature years, he was tragically disappointed.

On the best available authority, Solomon Schechter was born on December 5, 1850, in Focsani, a small Roumanian town in the Carpathian mountains, not far from the place where, a hundred and fifty years earlier, Israel, the Master of the Name, lived and Hasidism was born. Schechter's real name was Schneur Zalman, after the famous Hasidic Rabbi Schneur Zalman of Lady, to whose sect HaBad Schechter's father belonged. The inflated revolutionary ideals of 1848 were still in the air, and the champions of Enlightenment clung fanatically to the slogans of Freedom and Equality. But the street urchins of Focsani knew nothing of the high pretensions of the times, and they continued pelting the Jewish

children with stones, shouting ugly names after them.

This enraged young Solomon, and he would have retaliated in kind, for he was muscular, had not his father warned him not to strike back. “We are in *galut*,” he observed sadly to his son. The incident made a profound impression on the child. It was the first time he learned that the Jews were a problem, that they must not defend themselves against the Christian ruffians, but bide their time. It is not unlikely that his Zionism dated back to that incident.

It was lucky for Schechter that the conventional *cheder* was not the place



Professor Solomon Schechter

of his early education. He was taught by his father, who was not only a scholar but a man of Hasidic warmth and temperament. In the course of his instruction he conveyed to his son not only what he knew but that intensity of feeling and exuberance of heart and spirit that were characteristic of the pietistic sect to which he belonged. The young student supplemented his instruction by what he

could find in his father's ample religious library, which he devoured with great eagerness.

But there was a time in Schechter's maturing years when the Hasidic influence he felt in his youth grew weak and tenuous and he sensed a longing for new horizons. Focsani lay somewhat off the main highway of Jewish life, but it was not so remote that he could not experience the new currents that blew across the Jewish scene. The advent of the Haskalah made thousands of Jews conscious of the narrowness and barrenness of their ghetto life. They yearned for deliverance and freedom. They were told that the world outside the ghetto was broad, spacious, elegant and rich in opportunity, and they wanted to be part of it.

No chapter in the Jewish saga is as interesting, and also as tragic as the one we are here briefly describing. The unrest created was acute. The defection from the Jewish ranks caused by the exchange of the ghetto for the world, and of the *yeshiba* for the university, is inestimable. Dazzled by the novel brilliance of the new discovery, hundreds quit the synagogue, giving scant attention to the quiet light of their own culture. That in such times of tumult and turmoil Solomon Schechter remained strong in his faith and firm in his allegiance, is indeed a miracle. He had his times of doubt and unrest; he was driven by intellectual yearnings; he longed for wider spheres of learning than he could realize in his cramped environment. He avenged his frustrations by writing anonymous satires on Hasidim in Hebrew journals, and to master the sciences he could not acquire in Focsani, he twice ran away from home, from which escapades his parents brought his back in disgrace.

He was more successful in his flight to Vienna, where he found a milieu congenial to his spirit. The erstwhile capital of the Austrian Empire looked both Eastward and Westward; it was a mingling of races, tongues and cultures, and was a center of Jewish learning. Schechter's sojourn in Vienna was decisive in its influence over him. He acquired there not only a complete mastery of rabbinic learning but the conception of Judaism as a living, evolving tradition which served him well in his later years. He was fortunate in his teachers, Yellinek,

Weiss, and Friedmann. They were great scholars, unrivaled in their respective fields, and kindly and saintly men, patient with the newcomer.

Berlin, where the vagrant young scholar found himself next, stood in direct contrast to Vienna. It was the capital of Germany, Prussian in spirit, proud, insolent and domineering. There Schechter for the first time, became acquainted with the German "shock-treatment" of the Jewish Bible and its resulting anti-Semitic consequences. But, on the other hand, Berlin was the capital of a new scientific study of Jewish history and literature, which, until then a dark mystery, were brought to the light of the day through the efforts of, among others, Zunz, Steinschneider, Geiger, and Israel Lewy, one of the foremost Talmud critics.

Of perhaps greater significance, a significance in which the English-speaking Jews of two continents shared, was the fact that in Berlin Schechter met and became acquainted with Claude G. Montefiore, a scion of a great Anglo-Jewish

family who, to advance himself in his Jewish studies, had come to the German capital to sit at the feet of its great masters of learning. As mentor and pupil, Schechter and Montefiore became fast friends, and when the time came for the English scholar to return to his country he prevailed upon his teacher to accompany him. This was in 1882, when Solomon Schechter was thirty-two years old.

The Roumanian-born "gypsy-scholar" who came to London without knowledge of the English language, remained there for twenty years as hero and leader of the small group of Jewish savants who had emigrated to England some years before. Dimly, but correctly, it was felt that with the man of halting English tongue but tantalizing personality, had come an unusual source of power and wisdom.

Solomon Schechter met with a cordiality seldom accorded a stranger in England. According to British standards Schechter was unconventional. He was boisterous and given to sudden outbursts

FELLER OF THE UNITED NATIONS

By David Wesley

A 45-year-old ex-New Deal lawyer, named Abraham H. Feller, plays a central role in United Nations work. Abe Feller, who went to the founding and organizing conferences at San Francisco and London as an adviser to the United States delegation and then was persuaded by Secretary-General Trygve Lie to become a full-fledged international servant, is director of UN's Legal Department and the organization's general counsel. In that capacity he acts as one of Lie's chief advisers.

There are few big, tough issues that Feller hasn't an active part in. There was Berlin, for example. Feller helped draw up a formula for settlement (which failed). There was Czechoslovakia. Feller, as UN counsel, pitched into the fight over the UN job of Jan Papanek, who had denounced the Communist coup in that country, and saved Papanek's job. There was, and still is, on the other hand, the long fight to scot Communist China and kick out the Nationalists. Feller prepared a memorandum for the Secretary-General that held that a government in actual power (in this case the

Communist) should be recognized by the UN as the representative of the people of a member nation. There was also Palestine. Here again, throughout the long struggle to build a Jewish state and to establish peace and stability in the Middle East, Feller has played a key role in the planning of policy, in the formulation of settlement schemes, in the mapping of conciliation procedures.

Anyone who has an international assignment with the UN is compelled to take an oath that he will not work for the interest of any individual nation, and Abe Feller once had to demonstrate what such a responsibility entails. Quite naturally, Feller feels an attachment to Israel only second to that he feels toward his own country.

But when the UN decided to press a claim for damages against Israel in the case of County Folke Bernadotte's assassination, it was Feller who was called upon to argue the case before the International Court of Justice at The Hague. He won the case, forcing Israel to pay the claim.

of temper; his clothes were not always correct, and he defended, or rather noisily shouted, his views with ferocity. But Schechter appealed to them because he was so direct, fearless and inflexible.

After conquering London he conquered Cambridge. He was the first Jewish scholar to be appointed lecturer at Cambridge University, intended primarily to train students for the Christian ministry. A brilliant company of England's best minds—scholars, writers, and men of wit and learning—gathered about him. They forgave much where there was so much to admire. He roared, hurt, and lacerated, but they had the utmost respect for his solid learning and original views.

He showed as little restraint with his Christian as with his Jewish friends. Nonetheless they admired him and he was the most popular faculty member on the Cambridge campus. His imposing figure gave him the appearance of the Greek god Zeus stepped off Olympus. The women adored him; they pointed to him as "that wild man of genius." The scholar who had never had a formal school education was awarded by Cambridge University the degree of Master of Arts and Doctor of Letters *honoris causa*.

Writing did not come easy to Schechter. He admitted himself that he fought with every word as with the devil. He had not published much of any consequence in Vienna and Berlin. "Abbot d'Rabbi Nathan," an important talmudic tractate of ethical content, was the first fruit of his scholarship. This immediately gave him world-wide standing among scholars. But Claude Montefiore, who sensed Schechter's great powers of expression, urged him to write on lighter themes than textual criticism. The result was that remarkable series of essays on the Bible, Talmud, and sketches of Jewish worthies of past centuries which, when collected and published in three volumes under the title "Studies in Judaism," met with an enthusiastic reception accorded to few other Jewish works.

Solomon Schechter united in himself something of the romanticism of Israel Baal Shem Tob, the love of learning of the Gaon of Wilna, the mystic piety of Nahmanides, the fantastic otherworldliness of the Jewish saints and martyrs of medieval Germany, the gentle skepticism of Nahman Krochmal, and the glowing

faith and tenderness of the men of sixteenth century Safed. In his essays he more than described his subjects. He recreated life-like images of them, with all their greatness and glamor. Had he done nothing more, had he attempted little else, his "Studies in Judaism" alone would have entitled him to the affection and

gratitude of the world.

But Solomon Schechter was not only a popular writer, a creator of miniature masterpieces. He was a discoverer of lost treasure of Jewish wisdom. The Hebrew original of Ben Sira, the "Documents of Jewish Secretaries," and the almost count-

(Continued on page 22)

THE JEWISH COMMUNITIES OF SOUTH AMERICA

By Boris Smolar

ONE of the finest Jewish communities in the world today is the Jewish community in the Argentine. I was convinced during my recent visit there that the 400,000 Jews of Argentina are destined to play a much greater role in world Jewish affairs than the Jewish communities of France, or even England. While the influence of the latter communities—which comprise approximately the same number of Jews as Argentina—is visibly declining on the world Jewish scene, the influence of Argentine Jewry is increasing. And there is no doubt that the Jewish community in Buenos Aires is only at the beginning of its development.

Economically, the situation of the Jews in Argentina is sound, and if there is no change of mood on the part of President Peron—as there was in the case of Mussolini—anti-Semitism will not come to the forefront there. At present Peron has made it clear that he will not tolerate any anti-Jewish activities, and he does all he can to prove that he means it. It seems to be his conviction that Hitler's and Mussolini's greatest mistakes were their anti-Jewish policies. And he seems to be determined to avoid repeating this mistake.

Much of the Jewish activities in Argentina are centered on aiding Israel, but a good deal is also being done to strengthen internal Jewish life. Thus one can find in Buenos Aires the best Jewish schools in the world—some of them larger even than the schools in Tel Aviv—and one of the best Jewish centers on the American Continent. This institution, known as "Hebraica," can compare favorably with the best YMHA building in the United States. It is always full of Jewish youth, always humming with activity—cultural, sport and social.

The Spanish language is predominant among the Jewish youth, but there is no ground whatever for fearing that they will be lost to Jewry. There is practically no intermarriage, since the laws of the country make divorce practically impossible, hence one thinks twice before entering the marriage bond.

Somewhat different is the picture in Brazil. . . . Jewish communal life is not as colorful and as many-sided as it is in Argentina. However, this is because the number of Jews in Brazil is only about one-third of that in Argentina, and because they are split into various communities at Rio de Janeiro, Sao Paulo and the rest of the country. In Argentina they are chiefly concentrated in Buenos Aires. Another reason may be the fact that while Argentine Jewry pays attention to its own communal needs, the Jews of Brazil concentrate primarily on Zionist activities. So far very little has been done in Brazil to keep the Jewish student youth together and to stimulate their interest in activities other than Zionist.

The Jewish community of Brazil is much younger than the one in Argentine, being a "first-generation" community. There are four Jewish newspapers, two in Yiddish and two in Portuguese. For a period of some seven years, until the end of World War II, no Jewish publication was permitted in Brazil. Nor was it permitted to conduct public meetings in Yiddish, and Zionist activities were banned.

Not the slightest sign of anti-Semitism—overt or camouflaged—prevails in Brazil, except that the country is not open to Jewish immigrants. Jews feel

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OLD Man Horowitz was about to pull down the shade on the door when he saw a man coming toward his barber shop. He hesitated for a minute. The man approached the door and motioned that he wanted to come in.

Horowitz recognized him. It was Bo-Bo Miller. That good-for-nothing! He opened the door and the tall thin man entered.

Bo-Bo looked down at the barber, "Whatta yuh get scared about, Pops? I only want a shave."

Horowitz looked up at the clock in the wall. "You're too late, Mr. Miller, it's after closing time," he said quickly.

"It's six-thirty on the nose," Bo-bo spat out. "What's the matter kike, don't you want to shave me?" This with a sardonic grin.

The barber was flustered. "You say it's on the nose? So, all right, it's on the nose. Come in and sit down."

Bo-bo walked over to the hangers and put his hat on the shelf. He carefully took off his coat and hung it up. He looked around, found the whisk broom and brushed his coat. He cleaned it slowly, overlapping his strokes.

"Yuh oughta get yourself a nigger," Bo-bo complained.

"I told you before I got too small a store to hire a porter," Horowitz said. "And they are Negroes, not what you call them."

"They're niggers to me, Pops," Bo-bo said quietly. "And don't go correctin' me any more. I don't like it."

He took off his jacket then the holster with his gun, and hung them beside his coat.

He carries his gun the way a salesman carries his samples, thought Horowitz. *The man just ain't got shame.*

Bo-bo sat himself down in the first chair.

"A shave you said, Mr. Miller?" asked Horowitz.

"Yeah, 'a shave I said, Mr. Miller,'" Bo-bo mimicked.

Horowitz put a sheet around Bo-bo and imprisoned him with a safety pin. He tilted the chair back and Bo-bo sighed contently. "That feels good, Pops. I've had a hard day."

A hard day you've had? thought Horowitz. *A black filthy day you've had! Gangster that you are, how can you relax? How can a bandit like you ever*

THE SHAVE

By HAROLD FRANKLIN

What a louse, everything with him was an order!

Horowitz returned the soapcup to the shelf and selected a razor. "If you want a good shave, don't rush me," he said slowly.

Bo-bo opened one eye and looked up at the old barber. He laughed a short hard laugh. "Pops," he taunted, "you couldn't give a good shave even if you wanted to."

"Then why do you always come in here?" Horowitz demanded.

"You know I give my trade to the local stores."

Horowitz stared at the razor in his hand. His hand was shaking. He grabbed the razor-strop and sharpened his razor. He then bent over Bo-bo and started to shave him.

Suddenly, a tremor seized him, a numb throbbing desire coiled about him. He could hear it talk. *Give him a shave, Mr. H., give him a shave he'll never forget. This is your dream coming alive. Across the throat for Mr. Mandelkorn. Deep for the girls who sell their bodies for him. A slash and you rid everyone of this Bo-bo cancer. This is not murder—this is justice. Think of all those he has killed, all those he is bleeding to death. Save them from his evilness. Now!*

How strange, thought Horowitz, *for the first time I am not afraid of him.*

He looked down at Bo-bo half-doing in the chair. This would be the end of it.

He tenderly moved Bo-bo's head back and stared down at him. It would be so simple, one careful slash across the throat.

Bo-bo opened an eye, "Gonna take all night, Pops?"

Oh God, give me the strength, Horowitz begged silently. *It would be so easy. I'm an old man with no family, allow me this one good everlasting deed, please!*

He kept shaving Bo-bo, gliding his

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sleep? Don't you ever dream? Don't the people you've hurt, the people you've killed haunt you? Such a country America! An innocent bum sleeping on a park bench they'll pick up and give thirty days. But this piece of scum lives like a king. Murderer that he is, he sits back in my chair, comfortable, getting a shave.

Horowitz mixed soap and water and applied the lather to Bo-bo's lean dark face. *Such a low-life. Runs all the dirty rackets in the neighborhood. The numbers, the horses and the loan sharks. Even I have to pay him and his gang ten dollars a week for protection. Protection!*

Horowitz remembered how it had started. Bo-bo and his gunmen had visited all the stores in the neighborhood. "We're sellin' protection, Pops," they had said. "You need about ten bucks worth a week. Unnerstan?"

He would never forget their sneering faces.

He had felt fear and had given Bo-bo the ten dollars to get rid of him and them.

But Mendelkorn, the candystore owner, had refused "Never," He had shouted at them. "I came to America to pay tribute to gangsters? No! In Europe lice like you could do such things, but not in America! Get out of my store. I'll report you to the police!" They left quietly, smiling their broken-teeth smiles.

The next day Mendelkorn had had an accident. He had lain for five weeks in the hospital with three broken ribs.

It was just like in the movies, but here there was no Cagney to stop it.

Horowitz disliked even touching the man's skin. Such a person—the lowest from the low—had no right to live.

The stories they told about him. The murders he had committed but never had he been tried for them. They said he had tight contacts with the police and the politicians. He paid off with his stolen money and they let him walk the streets again. And like a wolf, like a mad dog he went on collecting and killing.

"Hey Pops, enough with the soap, start shaving already." Bo-bo commanded.

ANCIENT HEBREW ART



Arch of Titus

THE illustrations on this page are samplings from a fascinating new book, "Ancient Hebrew Arts," by Dr. A. Reifenberg and published by Schocken Books. It is a compilation of numerous reproductions, with detailed explanatory texts, of the art remains of Jewish antiquity dating from the time of Kings to the 6th or 7th century. Dr. Reifenberg teaches at the Hebrew University. The picture above is of a detail from the Roman Arch of Titus and shows Jews made captive by Titus after his conquest of Jerusalem and objects used in the Temple. Below, a fragment by a Roman sculptor relating to Jewish life—a menorah, boys treading grapes.



Marble Sarcophagus

Among the art objects discussed by Dr. Reifenberg are medallions and jars of glass. Some of the glasses have the designs worked in gold. One, in the Metropolitan Museum, shows a Torah shrine. In front of the steps stands a menorah flanked by vessels for wine and oil, and by a lulav and ethrog and some other articles not readily identifiable.

Dr. Reifenberg writes, "It would seem that the Jews took a prominent part in bringing the art of glass making into Europe. They had learned glass painting from the Phoenicians and Egyptians and carried on their craft in their homeland. . . . In the year 687 Greek workmen emigrated to France, where they produced glass in the Jewish manner."



Glass Jar

A gold glass in the Vatican Museum in Rome also depicts a Torah shrine, now flanked by two lions, emblem of Judah, guarding the divine law. The bottom half of the plate shows the seven-branched candelabra, oil jars, lulav and ethrog and a shofar.

The jar reproduced on this page is of pressed glass and is remarkably like old American glass bottles. It is owned by the Toledo Museum of Art.

"Ancient Hebrew Arts," also contains many reproductions of lamps of the Biblical period, one of them a striking creation which uses the familiar menorah design as both a handle and decoration.

HOW fair, O Jacob, are your tents! How fair your homes, O Israel," says the Bible. To the Jew the home has always been a sanctuary and the primary place for Jewish life to take root. In the midst of this wholesome environment the child absorbed his knowledge; the education of the child was a cooperative venture between parents and teacher. Both had one objective in mind, the welfare and development of the child. The home atmosphere enabled the child to picture the things taught in school, because at home he was able to get the practical examples of Jewish values on their highest level. The school and the home, thus, presented a unified front; they worked in the same direction, and the growth of the child was enhanced.

The modern American Jewish scene presents an entirely different picture. The traditional home is being disintegrated and the indifference of the parents to the Jewish education of their children is becoming more and more striking. The Hebrew schools have become isolated factors, divorced from the realities of life. Many, if not most of the parents in this country, think that they have discharged their obligation to their children merely by sending them to the Hebrew and Religious school. They still cling to the notion that the child's education can be divided into two parts—the teacher can look after the intellectual development, while they can care for the physical and character development. Hence the failure of the Jewish educational institutions.

In analyzing the present situation, we find that the child acquires Jewish knowledge in the school, but cannot practise at home the things he learns. The teacher thus creates for the child only an artificial atmosphere of Jewish living and activity within the school itself. Normally the flow of cultural tradition is from the adult to the child. We cannot expect to reverse the flow from the child to the adult.

Jewish religious education can become meaningful only when the Jewish home is the place to which all the child's experiences can be related. The parents must see that Jewish patterns of conduct and attitudes become firmly set in the child's personality. The home must be-

It is Not Enough to Send Your Child to Hebrew School

HEBREW EDUCATION BEGINS AT HOME

By LEO SHPALL

come the place where the child will find the practical examples of Jewish values. The effects of an improved curriculum and modern methods of teaching become weakened unless there is a home in which the varied experiences of the child can be intelligently integrated. The parents must furnish a home atmosphere in which the Jewish interests of their children may grow.

The Passover story will have a meaning to the child when he will find his parents conducting a Seder service in the traditional manner. Chanukah will assume its true significance when the child joins the father in lighting the Chanukah lights and reciting the benedictions taught in school. The child will eagerly take part in the services during the High Holidays and Festivals if he will witness the solemnity of the occasion at home, and if the parents will accompany him to the synagogue. Jewish history, the achievements of the Jewish people, its trials and tribulations, the will to survive, will become permanently fixed in the child's mind, if he will be able to find a willing ear at home for the things he has learned at school. Above all, the child will be happy if his parents will possess sufficient knowledge to assist him in the preparation of the school assignments and give him advice and guidance.

Can we achieve this aim in the face of the present situation? Yes. We can achieve it through a program of parent education which must become a vital part in the work of the school and the synagogue.

The Parent-Teachers' Association and the Sisterhood are normally the two functioning bodies in a synagogue school which assist in various undertakings, help in the registration, supply the school with necessary supplies and help raise funds for the acquisition of books for the school library and other essential materials. It is to these two bodies that the school should look for assistance in promoting parent education. What means shall be

used and what methods employed to make such a project a success?

1. A major portion of the monthly meeting should be devoted to the discussion of a phase of the Jewish way of life, with a brief talk preceding the discussion.

2. The P.T.A. or the Sisterhood should institute monthly or semi-monthly seminars devoted to Jewish holidays, customs and ceremonies. These seminars should be conducted as workshops in which the parents would be active participants. The historical significance of the holidays and observances should be stressed.

Before the Passover holidays a model parents' Seder should be conducted. Before Succoth a miniature Succah should be built and the blessing of the Lulav and Esrog recited. The Chanukah holiday should be preceded by a seminar at which the lights should be kindled and the blessing learned by the parents. The mothers should also familiarize themselves with the recipes of special holiday delicacies. If successfully conducted, the seminars will attract a substantial number of parents who will be both pleased and grateful.

Parent education, however, must not stop at this point. To be helpful to the child and the school, the parents must be well informed—they must study. Adult institutes should be organized in each synagogue. The institutes should introduce intensive courses of about thirty sessions each. These courses, properly planned, will attract a considerable number of men and women.

In this respect the Institute of Jewish Studies for Adults at the Brooklyn Jewish Center has been successful. The courses in Hebrew, Jewish History, Religion, Bible, Talmud and Yiddish have proved popular. It took years of painstaking effort to bring the Institute to its present status. Now more than two hundred students take these courses, and

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The following article about Mr. Holtzmann, a trustee of the Center, was published in the Jewish Forum.

THE most august body in the State of New York is its Board of Regents. In almost kingly fashion, as its name implies, the order of succession is by inheritance—not a physical inheritance, but a sort of spiritual one which, at the same time, is fully in harmony with the democratic tradition. The salary each regent receives is also a spiritual one—the satisfaction of having played a most important role in the educational life of the Empire State. Among its members have been Alexander Hamilton, John Jay, Martin Van Buren, and Washington Irving.

The most outstanding citizens of the State, as a rule, are elected to this Board—not directly by the people, but by the State Legislature in joint session, unfettered by the political recommendation of the Governor or other officials. Its members serve for a term of thirteen years by the stagger system—one regent elected each year during the second week in February from the ten judicial districts in the State. Three of the Regents are elected at large, irrespective of the ten districts.

This distinguished group of thirteen men (occasionally a woman graces its membership), at different times included Jews. Interesting is the fact that, since the constitution of the Board in 1784, when Rabbi Gershom Seixas, of the Spanish and Portuguese Synagogue, became a member and sat together with Alexander Hamilton and other first citizens of the State and Country, no Jew was elected until more than a century later, in 1905, when Edward Lauterbach was chosen. He was succeeded by Abram I. Elkus, afterwards U. S. Ambassador to Turkey and Judge of the Court of Appeals, and he, in turn, by Lucius N. Littauer. Next came Susan Brandeis, Roger W. Straus and, in 1949, Jacob L. Holtzmann—the last two among the members at large. Mr. Holtzmann was elected to succeed Miss Brandeis and is in a direct line of succession to Whitelaw Reid, former Chancellor of the State University and Ambassador to the Court of St. James. Interesting is the fact that Regent Holtzmann comes from stock in Austria that

Jacob L. Holtzmann Joins
an August Educational Body

THE NEW MEMBER OF THE BOARD OF REGENTS

By ISAAC ROSENGARTEN

were numbered among the pious Hassidim.

I asked Mr. Holtzmann to tell me something of his background. While he spoke freely on matters relating to his office, he was reticent when it came to a discussion of himself. He did, however, talk of his father, the late Henry Holtzmann, one of the early settlers of Brownsville, a pioneer educator, one of the first to establish modern Hebrew schools in this country, and who, half a century ago, supervised the teaching of English to foreigners in the settlement houses of the Educational Alliance in New York and the Hebrew Educational Society in Brooklyn. He talked with enthusiasm of the work his father had done in helping to establish the Zionist Movement shortly after the first Zionist Congress held in Basel in 1897, and spoke with pride of the time when his father was the American correspondent of Dr. Theodor Herzl's publication *Die Welt*.

What we learned of Regent Holtzmann was largely in confirmation of what appears about him in "Who's Who in America." He was born in 1888, the oldest of a family of nine children, was brought here as an infant, received his schooling in the public and high schools of Brooklyn and was admitted to the Bar in 1909 and to the United States Supreme Court in 1912. He holds the honorary degree of Doctor of Laws from St. Bonaventure University, New York.

He is now a senior partner in one of the oldest and most prominent law firms in the City—Holtzmann, Wise, Shepard & Kelly. He served as special counsel to the Mortgage Commission of the State of New York in charge of the reorganization of the various mortgage companies, and was Adviser to New York State officials and legislative committees in matters affecting mortgages and reorganization. He is the author of "Holtzmann's Municipal Court Practice" and has been a contributor to legal periodicals.

In 1912, at the age of 24, he was elected a delegate to the Republican National Convention, and became a founder that year of the Progressive Party. He was chairman of its Law Committee and

served as counsel for its candidates, Theodore Roosevelt and Oscar S. Straus. In 1948, he served as a Presidential Elector.

Mr. Holtzmann was always interested in his Jewish brethren. He was a founder, honorary secretary and a trustee of the Brooklyn Jewish Center and, at the time of his election to the Regency, was a member of the Board of Overseers of the Jewish Theological Seminary and of the Hebrew Educational Society, from both of which he had to resign, as both were chartered by and are under the supervision of the Board of Regents.

Mr. Holtzmann's brother and two of his sisters are members of the Bar; one of them, Fanny E. Holtzmann, the youngest of the family, is the well-known copyright international lawyer, who maintains offices in Hollywood and London, as well as New York, and is counsel for some of the leading figures in the literary and motion picture world. She is said to have recovered the largest verdict ever awarded in a libel case.

In speaking of the Board of Regents Mr. Holtzmann said that its standards of education are the highest in the world. All education of the State is unified, and it is perhaps the only State where education is entirely divorced from politics. As a Regent, I have withdrawn from all participation in politics. We take pride in the fact that the educational system of the State, which constitutes the University of the State of New York,* has become the greatest and finest in the world. Those who served as Regents in the long span of its 164 years of existence, are responsible for that. The Regents have jurisdiction, not only over all institutions of higher learning and over the entire public school system of the State but also over all licensed professions. The Regents supervise the medical, dental and all other professions

* "The University of the State of New York." is the State body governing education, not a school.

JEWISH WORKERS IN THE 17th CENTURY

By Vladimir G. Elisberg

which have to do with education in its broadest sense. In short, it is the policy-making body for education in the State and for the professions and for cultural institutions such as museums and public libraries. It is a body that is wholly free from prejudice, and displays the real spirit of American fair play in its work. This is particularly manifested in instances where clemency is sought by those who have been guilty of professional irregularities."

When asked about the attitude of the Board towards the many refugee doctors who have sought the right to practice in this State, Mr. Holtzmann replied that their appeals were always considered with sympathy and understanding.

He paid high tribute to Regent Roger W. Straus, and praised the work of his colleague as a member of the Regents' Committee to Enforce the Fair Educational Practice Act.

"What are some other activities of the Regents?" we asked.

"We hear appeals from rulings of the motion picture censors; we evaluate college degrees from foreign countries; we set the standards and supervise not only the professions of medicine and dentistry, but also those of the veterinary, C.P.A., the architect, the surveyor, the podiatrist, and the shorthand reporter. The historical sites in the State come under our supervision. But ours is in the main a policy-making function. The actual administration of the State Education Law is vested in the Commissioner of Education appointed by us. Local matters are left to the boards of education set up by individual communities."

Chanukah Lights

The kindling of the lights on Chanukah is a precious command which all should observe in order to proclaim the miracle; and this should be followed by words of praise and thanksgiving to the Almighty. And even if he subsist on charity, he should borrow or sell his garment in order to buy oil. And if one is in need both of wine for the sanctification of the Sabbath and oil for the sanctification of the Chanukah lights, and possesses a single Perutah, the oil takes precedence over the wine, as both have been enjoined by the Scribes, and the Chanukah lights commemorate a miracle.

—MALMONIDES

IN THE twenty centuries since antiquity there have lived enlightened personalities able to contemplate the life of "totally different" human groups without hostile passion and to regard them scientifically and with sympathetic understanding.

One of the remarkable personalities for whom this holds true was the Italian physician, Bernardino Ramazzini. Born 1633 in Capri, he attracted wide attention by his remarkable work in anatomy, physiology and clinical medicine. In 1700, when he was 67 years old, a work appeared that was destined to make his name immortal: "De Morbis Artificum Diatriba." (Treatise on Occupational Diseases of Workers.) In this book, the 250th anniversary of which we should commemorate, the dangers to health arising from certain occupations and the way in which to avoid them were outlined systematically. One should keep in mind that this work was written at a time when, in England, the classical country of social science and economics, Bernard Mandeville and many other brilliant economists held that poverty and economic distress of the working classes were nature-ordained and a necessary condition of any socio-economic and political system. Without pauperism, the English thought, society would not receive the goods and services it needed. There would be no reserve army of workers willing to take orders. In fact, little progress had been made since the times of Aristotle and Plato in Greece and such Roman authors as Marcus Terentius Varro ("De Re Rustica"), who thought that without enforcement and enslavement no work would be done.

Ramazzini did not share these views. Such a scholar, an educated philologist, a historian and artist, a connoisseur of antiquity, a true physician, he overcame social barriers. He went down into the pits, he spent time in the workshops because he was convinced that there was no other way to acquire an exact knowledge of the occupational dangers to health. Observing the working man, only in the hospital or the laboratory would not do for Ramazzini.

In the 31st chapter of his book, en-

titled "De Morbis Judaeorum," the typical diseases of the Jews of 250 years ago are described as occupational diseases. We should remember that today when we speak of the diseases of certain races and nations our first thought is of inherited racial inferiority. It was so too when Ramazzini lived. He noted that, "There are only a few Jews, even among the richer, who do not suffer from skin rashes, so that one is inclined to believe that rashes among the Jews are inherited." Ramazzini disagreed with such an opinion. He was the first to demonstrate that it was the unhealthy occupations which led to the diseases. He wrote:

"Women are forced to sew late into the night with insufficient light, often using obituary candles, so that hardly one of them past forty is free from some eye affliction or is not shortsighted. In nearly all Italian cities the Jews are squeezed into narrow quarters. Women always stand near the open window to get as much light as possible at their work, and because of this they suffer from headaches, earaches, toothaches; they have chronic colds, tearing eyes, are hoarse, hard of hearing and bear-eyed. The men, who either sit too long at their tailoring, or who stand around the narrow lanes trying to sell their patchwork, are victims of poor nutrition, are melancholic and gloomy, and affected with an itch. A specially harmful occupation is that of furbishing up old mattresses. Such mattresses are full of sweat and all sorts of uncleanness. Waves of dust come out which cause coughing, labored breathing and sometimes vomiting. . . . We bring the beds of our deceased to the Jews for a thorough cleaning and the Jews, caretakers of the corpses, cannot help contracting terrible diseases through such work. . . . Let us try, then, to help this race, so that the people do not have to become victims of such bad sicknesses in their occupation. He recommended physical exercises to help gain strength and for women walks in the open air and body cleanliness.

Ramazzini's basic attitude cannot be emphasized enough today. His book contains a lesson as valuable in our times as it was in his.

ARAB WOMEN GAINING INDEPENDENCE IN ISRAEL

By ADA OREN

WHILE equal rights for Jewish women in Israel will soon be a fact in all fields of social and public life, matters are far more complicated in the Arab community in spite of the general trend towards greater liberty for women throughout the Near East. The only important respect in which Moslem women are ahead of their Jewish co-citizens is in the law governing inheritance and married women's property. In all other matters they are still affected by customs which Jews either never knew or shed long ago.

In general the trend in the whole of the Near East is toward the acceptance by the Moslems of the manners and customs of the rather conservative Christian Arabs, but every step is still being contested by the reactionary majority in the neighboring countries. Under these circumstances Israel, though in principle committed to complete equality for all its citizens irrespective of religion, must be careful not to interfere unduly in their more intimate relationships. This consideration also guided the Mandatory Government, but to an extent considered excessive by Jewish Israel.

Arab women enjoy the vote in Israel and made free use of it for the first time during the Knesset elections; but none were elected on any ticket. Israel was the first country to enfranchise Arab women and is only now being followed by Syria, where the enfranchisement of literate women alone has been decided upon, subject to strict segregation of women voters at the polls.

Arab city women of both religions to some extent joined Arab trade unions as early as Mandatory days with the encouragement of both Histadrut organizers and government labor inspectors. They have separate divisions and observe the "amenities" by appearing on public occasions only in groups. No social intercourse between men and women members even of the Communist labor groups is possible under party auspices, for fear of harming the movement. There has even been a case of Arab women attending an Arab Communist meeting at night by listening to the speaker from a room adjoining the main hall and departing—the Moslem women veiled—before the men left the assembly.

Arab women's societies were active in Palestine—as they are to this day in the

neighboring countries—and did much social work while observing the customary proprieties. In opposition to their sister societies in Egypt, for instance, they always denounced the struggle for women's rights and social freedom as unpatriotic. Most of their leaders fled the country and the few who remained are now again employed in social work, with the assistance and encouragement of the Israel Ministry of Welfare.

The Government of Israel will have to discourage irresponsible elements who might jeopardize the slow, but certain, progress which is to be expected as a result of the generally favorable conditions now obtaining here for the emancipation of Arab women. Much may some day come from close collaboration of Jewish and Arab men and women teachers, so-

cial workers and trade union executives, but only if the Jews themselves are careful not to be drawn into delicate situations which may engender distrust and spoil the atmosphere.

Coeducation of Arab children in the lower grades, to which their parents usually do not object, and the opening of Jewish schools to Arab students in the higher grades, as well as ending segregation of the sexes in Arab teacher and social worker training and the introduction of Jewish teachers into some Arab schools—all of which are already in various stages of execution—will do much to bridge the chasm between the customs of the two main sections of the population.

QUESTIONS FOR CHANUKAH

Question: Why are the Chanukah candles customarily placed in a special candelabra called the *Menorah*?

Answer: The menorah is used to hold the candles for symbolic reasons. It brings a symbol of the Temple into every Jewish home and thereby makes each home a sanctuary of Jewish life. This was especially desired since the original menorah of the Temple was looted.

Question: What is the "Maoz Tzur"?

Answer: "Maoz Tzur" is the name of a special Chanukah hymn that is sung after the candles have been lit. It is more popular with us as the "Rock of Ages." The hymn recounts the wonders of Jewish history from the Exodus of Egypt, to the Babylonian exile, to the fall of Haman and to the conquest of the Syrians by the Maccabees.

Question: Who is the author of "Maoz Tzur"?

Answer: He is said to be Mordecai Halevi who lived in the thirteenth century. His name is contained in the

acrostic of the opening letters of the hymn's stanzas. The melody is not the one formerly used. Many writers trace the current melody to a folk-song which is also claimed to have been used by Martin Luther.

Question: What is the origin of the paragraph which is recited just after the lighting of candles: "We kindle these lights because of the miracles. . . ."

Answer: This paragraph is taken directly from the Talmud and is used so that all who witness the lighting of candles may fully understand the reason for their use. This was insisted upon because the lighting of the Chanukah candles is done to "publicize the miracle" of the Hasmonean victory and the miraculous duration of the tiny cruse of oil.

JEWISH PROVERBS

Begin thinking of death and you are no longer sure of your life.

He who walks straight will not stumble.

Mix with the neighbors and you learn what goes on in your own home.

—From "Yiddish Proverbs."

NEWS OF THE MONTH

THE municipal elections in Israel, considered an indication of the present political sentiments in the country, resulted in a marked swing to the right. The General Zionists registered a tremendous gain. According to unofficial figures, they polled 25 percent of the ballots, as compared with 7.3 percent which they received in the parliamentary elections in January, 1949.

The Mapai, Israel's Labor Party, still remained the leading group in the country. This party, of which David Ben Gurion is the leader, received more than 26 percent of the votes in the municipal elections. However, in the parliamentary elections of 1949 Mapai received 37 percent. Altogether about 425,000 persons cast their votes, electing 527 municipal councillors by direct, secret balloting.

Official results of the municipal elections in Tel Aviv show that the General Zionists there won 31 percent of the votes, the Mapai, 23 percent; Herut, 14; Mapam, 10; Hapoel Hamizrachi, four; Agudas Israel, three; Progressives, three; Communist, two; Mizrachi, two; Yem-enites two; Landlords, Sephardim, and Artisans, 0.7 each.

☆

In Jerusalem, semi-official final figures reveal that the Histadrut received about 24 percent of all the votes, Religious groups 11 percent; General Zionists 22 percent; Herut about 9 percent; Progressive Party about 4 percent and Mapam about 10 percent. The Communists received two percent.

☆

Al Hamishbar, organ of the left-wing Socialist Party, Mapam, published a comprehensive tabulation of the voting which showed that Mapam won 11.6 percent of the ballots as compared with 10.6 in the 1949 parliamentary elections. The tabulation also shows that the General Zionists polled 25.2 percent of the ballots, as compared with 7.3 in the national elections. According to the same table, all other parties "lost more or less

heavily," to wit: Mapai dropped from 37.2 to 26.9; Herut from 15.4 to 10.5; Religious Bloc from 15.4 to 12.8; Progressives from 5.5 to 4; Communists from 2.6 to 2.4.

Haaretz, independent General Zionist newspaper, declared that the "General Zionists are the second party in the state," and urged the holding of new national elections. *Davar*, the Mapai newspaper, ran a banner stating that the "municipal elections produced a right-wing concentration," while *Haboker*, official General Zionist organ, printed a page one streamer announcing the "decisive victory for General Zionists in local elections."

☆

President Truman received a delegation of 15 representatives of all major Jewish groups in this country and indicated to them that he is deeply interested in Israel's economic situation. He promised that he would immediately look into the matter to see what he could do on behalf of the American Government.

The delegation presented the President with a memorandum urging that the U. S. Government include Israel in its policy of extending financial aid to democratic countries. The memorandum was presented by Dr. Nahum Goldmann, chairman of the American section of the Jewish Agency, who emphasized that its contents were approved in principle by the 2,000 American Jewish leaders who attended the recent National Planning Conference in Washington.

☆

Hope that the U. S. Government will extend economic aid to Israel is expressed in a scroll of greetings presented to President Truman by a delegation of the United Synagogue of America, now holding its annual convention there. Receiving the delegation at the White House, the President expressed his gratitude for the scroll.

☆

A series of 20 Economic Seminars on Israel will be held in major cities throughout the United States under the auspices

of the Economic Department of the Zionist Organization of America.

The seminars, to be held in prominent industrial centers during the next several months, will serve to bring together for authoritative discussions on Israel's economic potentialities many of the foremost businessmen and industrialists in their respective communities. Outstanding economic and financial authorities will speak on such topics as industrial life in Israel, imports and exports and foreign trade.

☆

The Israel parliament referred to its legal committee the bill submitted by the Cabinet fixing the term of the present parliament at four years and providing that the next parliamentary elections be held in January, 1953.

The issue has now become one of the most controversial in the country, in view of the fact that the General Zionist Party, which emerged with heavy gains in the municipal elections, is now demanding immediate parliamentary elections. This demand is being supported by the right-wing Herut Party and by the left-wing Socialist Mapam Party. All of these three groups are not represented in the present Cabinet.

GIBRALTAR ELECTS JEWISH LEGISLATOR

ONE Jew has been elected a member of the Gibraltar Legislative Council, which, for the first time in history, will exercise a measure of home rule over Britain's famed "rock" community.

The nine-member council, of which only five are elected, will include Joshua Hassan, leading member of the Jewish community. Abraham Serfaty, another Jew, was defeated in the elections. Gibraltar's Jewish community numbers about 800 persons.

The executive of the Jewish Agency, meeting in plenary session in New York, reviewed with representatives of the Council of Jewish Federations and Welfare Funds a wide range of problems touching on Israel campaigns in the United States and their relationship to the programs of the local Jewish communities. A memorandum prepared by the Council was discussed in detail.

It was the first time that representatives of the Council, acting as a group,

and a plenary of the Jewish Agency executive has had the opportunity for so full and frank an exchange of views. Dr. Nahum Goldmann, chairman of the American section of the executive, who presided at the session, declared at its close that "the exchange was extremely helpful in clarifying many problems."

☆

Permission to conduct separate Youth Aliyah fund-raising drives throughout the world was asked by Moshe Kol, director of the Youth Aliyah movement conducted by the Agency. Mr. Kol said that this was necessary in view of the increasing needs and decreasing funds for youth immigration.

☆

A total of 19,567 Jewish immigrants arrived in Israel during the month of October, making it the largest contingent to reach the Jewish state in any month since January.

The bureau added that in the first ten months of this year the number of immigrants who arrived in Israel was 145,041, while the total number of Jews who reached the Jewish state since the proclamation of statehood in May, 1948, is 480,010.

☆

Authoritative quarters in London confirmed that 16 heavy Centurian tanks were delivered recently by British manufacturers to Egypt.

☆

A delegation of the Histadrut in Israel will arrive in London December 3 as official guests of the British Labor Party, the Trades Union Congress and the Co-operative Union. The Israelis will remain in Britain for about two weeks and will visit a number of industrial areas.

☆

The Pavel Yershov, Soviet Minister to Israel, boarded the Constanza-bound Rumanian liner Transylvania en route home to Moscow for a leave. The Russian diplomat suddenly notified the Israel Foreign Ministry that he was leaving the country.

☆

The Vatican still favors the internationalization of Jerusalem, it was indicated in *Osservatore Romano*, the publication which mirrors the sentiments of the Holy See.

The newspaper carries a report by the Catholic News Agency that a Dutch-

Canadian proposal for the extra-territoriality of the Holy Places in Palestine is based on the assumption that the Vatican merely wishes to guarantee the security of the Holy Places.

☆

Abba Eban, Israel's representative to the United Nations, withdrew his resolution before the Security Council demanding that Egypt end its Suez Canal blockade of Israel vessels and Israel-bound goods. The withdrawal followed the introduction of a three-power resolution calling on Israel, Egypt and Jordan to settle their charges and countercharges through the media of the mixed armistice commissions.

The resolution, introduced by Warren Austin of the United States and concurred by Britain and France, also expressed the hope that the countries involved will carry out that section of the Israel-Jordan armistice pact which deals with the guaranteeing of free access to a number of places and roads in the Jerusalem area including Mt. Scopus. It also instructed Brig. Gen. William Riley, U.N. armistice chief, to control the movement of nomadic Arab tribes across the various borders and armistice lines and took note of Israel's pledge to evacuate the disputed Beir Katar area. Gen. Riley was asked to report back to the Security Council within 90 days.

☆

A portion of the monies and assets due German Jewry in the form of restitution should be used to help the major Jewish relief organizations of the world which are facing extreme financial difficulties in meeting their tasks, it was decided at a meeting in London of the executive committee of the Council for the Protection of the Rights and Interests of Jews from Germany. The Council is the central representative body of German Jewish organizations throughout the world.

At the same time, the executive, whose session was chaired by Dr. Leo Baeck, former Chief Rabbi of Berlin, expressed the hope that a substantial portion of the funds from heirless and communal restitution would be made available for the Council itself to be used for German Jews now in the United States, Britain, Israel and other countries.

Survey Reveals Poor Synagogue Attendance

A SURVEY of Conservative Synagogue attendance throughout the country has revealed a discouraging picture, the only bright spot of which is to be found in the junior congregations of youths, according to Dr. Emil Lehman, assistant executive director of the United Synagogue of America.

The survey, conducted in cooperation with the Columbia University Bureau of Social research, indicated that only one third of the membership of synagogues attends Friday night services. Dr. Lehman suggested that lay hearings be held to discuss faults of present services and ways of improving attendance. He said Conservative attendance was "gloomy—as in all churches."

A campaign to re-activate the Sabbath is planned, to be carried out by what Dr. Lehman described as sound, modern advertising techniques. These will not include "stunts" to get people into the synagogue, he said.

The Union of American Hebrew Congregations, at the closing session of its 41st biennial assembly in Cleveland, approved a resolution calling for intensified economic aid to Israel. "As religionists we look for the strengthening of the faith of our fathers and for new religious insights in Israel. We urge that the present situation, which limits the rights of non-Orthodox Jews, be corrected soon and we are certain that this will redound to the benefit of all religion and all of the people of Israel."

☆

The Central Conference of American Rabbis meeting in Cleveland, currently with the Union of American Hebrew Congregations biennial assembly, unanimously approved a chaplaincy procurement program which incorporates features similar to Selective Service. The plan was adopted at an extraordinary session of the C. C. A. R.

Under the plan, rabbis will be divided between those who have previously served in the chaplaincy and those who have not. These divisions will further be classified as follows: single rabbis, married, married with one child and married with more than one child.

NEWS OF THE CENTER

Rabbi Levinthal to Discuss "The Role of Dogma in Judaism" This Friday Night

This Friday, December 1st, at 8:30 P.M., Rabbi Levinthal will deliver a sermon on "The Role of Dogma in Judaism." Rabbi Levinthal discussed this subject at the Sabbath morning service of November 18th and it is by special request of many of the worshippers that he is elaborating on it this Friday night. The theme deals with the new dogma recently proclaimed by the Christian Church and our rabbi is anxious that our people should know the proper role that dogmas have played in our religion. This is a most interesting subject, and judging by the interest displayed by all the worshippers at the Sabbath morning services, we are confident that many of our members will want to listen to this discussion.

Cantor Sauler will lead in the congregational singing and offer a vocal selection.

Center Choral Group to Give Special Musical Program At Chanukah Services

The second musical program to be rendered this season by our Center Choral Group under the leadership of Mr. Sholom Secunda will be given in connection with the Chanukah services next Friday evening, December 8th. Mr. Secunda has prepared some new and special numbers in keeping with the Chanukah festival. Cantor Sauler will be the leading soloist in this program. The sermon on that evening will be a Chanukah Message and will be delivered by Rabbi Saltzman.

Enrollment in Institute of Jewish Studies For Adults Still Open For New Students

Our Institute of Jewish Studies for Adults has started this season's work. However, for the benefit of some of the late comers we are continuing to enroll new students for another ten days. We hope that those who have not yet registered will do so during the coming week. Courses are offered in Conversational Hebrew, both elementary and advanced, as well as in Bible, Jewish History, Jewish Religion and Talmud. Most of the courses are given on Tuesday and Wed-

nesday evenings. There are also special courses for women who cannot attend the evening sessions, that are given Monday, Wednesday and Thursday mornings. For further detailed information, apply at our information desk or to the registrar of the Institute, Mrs. E. N. Rabinowitz on the school floor of the Center.

Adorn Your Home With An Israeli Menorah for Chanukah

This year in particular we urge all the members of the Center to acquire a beautiful Menorah from Israel to illumine their homes during the coming Chanukah festival. The Center has now on display in the lobby of our building a number of such Menorahs which have recently arrived from Israel and designed by leading Israeli artists. They will add significance to the festival and charm to your home.

Young Married Group

The November meeting of the Young Married Group dealt with one phase of the problem of anti-Semitism. The subject of the evening was "How To Answer a Bigot" and was directed by two representatives from the American Jewish Congress. Their presentation included a dramatization of anti-Semitic incidents and how to cope with them. A very stimulating discussion followed.

The next meeting of the Young Married Group will be held on Thursday evening, December 14th at which time we will celebrate the holiday of Chanukah with a party, games and refreshments. All young married members are cordially invited to attend.

Daily Services

Morning services at 7 and 8 o'clock.
Mincha services at 4:30 p.m.

Sabbath Services

Friday evening service at 4:30.
Kindling of Candles at 4:10 p.m.
Sabbath services, "Vayeshheb," Genesis 37:1-40:23; Prophets—Amos 2:6-3:8, will commence at 8:30 p.m.

Mincha services at 4:00 p.m.

Rabbi Saltzman will preach on the weekly portion of the Torah.

Rabbi Abelson will deliver the lecture in Yiddish this Saturday afternoon at 4 p.m.

THE YOUNGER MEMBERSHIP

AT THE Executive Committee meeting held November 8, a resolution was overwhelmingly adopted to hold general meetings on alternate Tuesday evenings, beginning with the new year. This step was taken not to decrease our activities, but to elevate the prestige and standards of our organization and to give greater vitality and range to our varied Interest Group Activities.

This innovation will make possible the required leadership and time to give you even better programs than heretofore, provide for a greater cultural, philanthropic and social program, and enable us to give greater financial support to our Interest Groups.

We shall also insist that our programs commence promptly at 9:00 P.M. and that no one be admitted after 9:30 P.M.

CALENDAR OF EVENTS

Tuesday, Dec. 5: In celebration of Chanukah, Hy Rosen is arranging a most enjoyable musical program, together with a candle lighting ceremony. The evening will be most festive as befits this happy holiday.

Tuesday, Dec. 12: Debate on the topic, "Should the McCarran Control Law Be Repealed or Amended?"

Tuesday, Dec. 19: Our annual Fund Raising Event on behalf of the Federation of Jewish Philanthropies. Details will be announced later.

Tuesday, Dec. 26: An entertaining social is being arranged for this evening.

MILTON REINER,
President.

Yiddish Literary and Musical Evening

An interesting Yiddish literary and musical evening will be given at the Center on Wednesday, December 13th at 8:15 o'clock. It will be in the form of a testimonial to Dr. Zvi Cahn on the occasion of the publication of his drama of Chassidic life "Der Rebi fon Kotzk." The following will participate: Dr. Israel H. Levinthal, Abraham Reisen, Dr. Abraham Asen, Dr. Bernard Heller, Dr. A. Rozmarin and others. Mr. Mordecai Rudensky will preside. The program of entertainment will include Zvi Scooler, A. L. Baron and Henrietta Schnitzer accompanied by Natalie Asen Levine.

IN THE HEBREW SCHOOL

THE opening meeting of the P. T. A. was held on Tuesday, November 14, 1950. The guest speaker was Rabbi Harry Halpern of the Midwood Jewish Center, who spoke on the subject, "Education—Our Primary Responsibility." The following new officers were installed by Rabbi Saltzman: Sarah Kushner, president; Lillian Raphael, vice-president; Helen Flamm, vice-president; Rose Davis, vice-president; Rose Klepper, recording secretary; Fannie Buchman, financial secretary; Rose Bromberg, corresponding secretary. Greetings were delivered by Rabbi Levinthal, and a brief report on the progress of the school by Rabbi Lewittes. Cantor William Sauler sang several Hebrew solos and led in the community singing. He was accompanied by our music instructor, Mr. Naftali Frankel. A special Chanukah table was displayed to demonstrate how Chanukah could be observed in the home.

☆

At a special celebration held at the Jewish Theological Seminary, two of our graduates were given the Keter Torah—highest award for achievement and scholarship to members of the graduation class. The two recipients of the award were Sidney Tanenzopf and Arthur Rudy. The Brooklyn Jewish Center was represented by Mrs. Ganya Spinrad, a member of the Executive Board of our P.T.A.

☆

The Jewish Education Committee has announced the following winners of the Achievement Award for the school year ending June 1950:

Second Award

Barbara Kaplan, Naomi Schiff, Peggy Krakauer, Renee Aronow, Isaac Dressner, Phyllis Burstein, Lila Berger, Arthur Kaplan, Myra Nelson, Lawrence Horowitz, Alan Gnaizda, Naomi Raphael Martin Braunstein.

First Award

Myron Jackman, Ethel Persky, Lloyd Krimko, Charles Levy, Abigail Rabinowitz, Hal Arkowitz, Burton Weitzman, Maurice Friedman, Stephen Horowitz, Charles Stein, Paula Spinrad, Richard Feinman, Lillian Silberberg, Stanley Shalka, Michael Weisser, Lorraine Advocate, Susan Kallen, Alan Pinsky, Sylvia Zuckerman, Joseph Moskowitz, Arthur

Waldner, Robert Weinman, Miriam Epstein, Esther Klepper.

☆

The first post Bar Mitzvah breakfast of the season was held on Sunday, November 12, 1950. The services were led by students of the Post Bar Mitzvah class and of the Senior Group under the direction of Mr. Irvin Rubin and Mr. Daniel Waldstein. After the services there was a community breakfast prepared by the Hostess Committee of the P. T. A. under the chairmanship of Mrs. H. Flamm and Mrs. Rose Davis. A discussion on current problems in Israel followed, led by Mrs. Lila Cohen, teacher of the Consecration class, who recently returned from a year's residence in Israel.

☆

The Hebrew School and Sunday School now boast the largest registration in the history of our classes. The registration for the school is 617. Of this number

323 attend the Hebrew School three sessions per week, 132 attend the Sunday School for one session a week below the fifth grade and 109 attend the Sunday School for two sessions a week beyond the fifth grade. Fifty-three are enrolled in the High School department including the Senior Group, Consecration class, Post Bar Mitzvah class and Post Graduate class.

☆

A group of 80 students took part in an excursion to the Yankee Stadium sponsored by the Jewish Community Council. The group was led by Miss Dorothy Bregman and Robert Kritz, assisted by a committee of parents.

☆

Elections were held by the students of the Hebrew School for the General Organization. After enthusiastic speeches by the candidates at an election assembly, the following candidates were chosen: president, Robert Rood; vice-president,

Ark Cover from Israel Presented to Center



Mr. and Mrs. Henry H. Gross, members of our Center, who recently returned from a tour through Israel, presented to our Synagogue a beautiful *Parochet*, a covering for the Ark in our Synagogue. It is made of a fine white silk and is impressive in its simplicity. On the valance is embroidered in gold the Prophetic

phrase "For out of Zion shall go forth the Law." In the center of the *Parochet* there are figures of the Menorah and olive branches—symbols of light and peace. The *Parochet* was designed and fashioned in Tel Aviv by Lotte Engel-Hecker, one of the leading designers in Israel.

Isaac Dressner; secretary, Nina Gillery; treasurer, Naomi Schiff. At the first meeting of the G. O. the representatives met with a committee of the Center Academy and plans were worked out for joint activities between the two schools. The G. O. is under the direction of Mrs. J. Beder.

☆
The G. O. is sponsoring a campaign for the Jewish National Fund in connection with the annual J. N. F. Tag Day. The campaign is under the direction of Mr. S. Edelheit.

**THE NEW TELEPHONE
NUMBER OF THE CENTER
IS
HYACINTH 3-8800**

Junior Club Activities

Over one hundred members are registered in the Junior Clubs. They are distributed as follows: Maccabees—15; Tzofim—20; Shomrim—19; Vivalets—12; Candelites—14; Junior Inta-League—26.

The club season opened with a rally at which movies were shown. Each club elected its officers and together with their respective leaders the members tentatively outlined some of their future activities.

Among the outstanding features of the club program were the observance of Bal-four Day, the celebration of Jewish Book Month, the significance of Columbus Day, and United Nations Day.

The girls clubs implemented their programs with learning of Hebrew songs and Israeli dances.

Acknowledgment of Gifts

We acknowledge with thanks receipt of donations for the purchase of Talmid and Prayer Books from the following:

Mr. Joseph Goldstein in honor of the birth of a grandchild Nat Rockmore.

Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Alex Bernstein of 1503 President Street on the engagement of their granddaughter, Anita Kamholz, to Mr. Robert L. Marco on November 5th.

Mr. and Mrs. Abraham Goldsmith of 1272 President Street on the marriage of their son, Mortimer Edward, to Miss Janice Lee Goldstein on November 26th.

Mrs. Gussie Goldstein of 658 Montgomery Street on the marriage of her

daughter, Ada June, to Mr. Gilbert Lee Scheinhaus on November 26th.

Junior League News

The Junior League of the Center has an active month ahead. Meeting every Thursday evening as usual, the meeting of December 7th will feature a square dance. Artie Ezersky has invited a professional square dance caller to insure a successful evening. December 14th, Diane Stadin and her entertainment committee promise us another delightful musical evening. December 21st will feature a belated Chanukah skit in the true spirit of the holiday and on December 28th, our annual Mid-Winter Hop, a social event that is traditionally successful, will take place.

Social dancing follows each meeting. The Junior League invites all youth of college age whose parents are members of the Center to join in every Thursday evening and participate in the social and cultural activities offered.

Notice of Unveiling

The unveiling of a monument in memory of the late Mrs. Sylvia Rotenberg Marcus will be held Sunday morning, December 3rd at 11:00 o'clock on the Center subdivision of the Montefiore Cemetery at Springfield, L. I.

BASKETBALL SEASON OPENS

This Sunday Evening
DECEMBER 3rd

BROOKLYN JEWISH CENTER
vs.
Pelham Paris Community Center

AN IDEAL CHANUKAH GIFT

*For a suitable, lasting Chanukah
gift — choose one or more of
RABBI LEVINTHAL'S BOOKS*

For Young and Old

"Judaism — An Analysis and
Interpretation"

"A New World Is Born"

"Steering or Drifting — Which?"

\$2.50 a copy

"Ya-budas" — a Yiddish transla-
tion of "Judaism"

by DR. A. ASEN

\$3.00 a copy

These works may be purchased at
THE CENTER

NEXT MEMBERSHIP SOCIAL MEETING

Thursday Evening
December 7th
at 8:15 o'clock

Cantor William Sauler

will kindle the Chanukah lights and lead in the singing of appropriate songs.

Guest Artist

GENE MARVEY

Sensational Tenor who has recently returned from a triumphant tour through Europe, in a program of popular songs.

Refreshments and Social Hour
will follow

Center members and their wives are cordially invited to attend.

*Admission on presentation of
1950 membership cards.*

Additional Applications

(Continued from page 20)

BERKOWITZ, NORMAN H.

Res. 485 Ocean Ave.

Bus. Furs, 365—4th St.

Married

Proposed by George Feldman,

Max Oelbaum

GRABEL, ARTHUR

Res. 1280 Ocean Ave.

Bus. Textiles, 377 Broadway

Married

Proposed by Lawrence Wittlin

KIMMEL, DR. PHILIP R.

Res. 30 East 91st St.

Bus. Dentist, Long Beach

Single

Proposed by A. Kimmel

MAY, MISS FRANCES

Res. 67 Legion St.

SAMUEL H. GOLDBERG,
Chairman, Membership Committee.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ACKERMAN, LOUIS

Res. 1397 Shore Parkway
Bus. Hotel, 2612 Broadway
Single

ALLEN, Miss BERNYCE

Res. 768 Linden Blvd.
Proposed by Mrs. S. Glovinsky

AMSTERDAM, DR. SOL D.

Res. 587 Montgomery St.
Bus. Physician, 184 Joralemon St.

BASS, BARNETT M.

Res. 1434 Carroll St.
Bus. Attorney, 51 Chambers St.
Married
Proposed by Joseph A. Solovei

BERGER, ALFRED

Res. 180 East 91st St.
Bus. Piece Goods, 230 W. 38th St.
Single
*Proposed by Shelley Libman,
Lynn Mitzner*

CHARIS, LEO L.

Res. 505 Lincoln Pl.
Bus. Insurance, 694 Lincoln Pl.
Single
Proposed by Frances Green

COWEN, ARTHUR M.

Res. 777 New Jersey Ave.
Married
Proposed by Samuel Feldman

DANZING, DANIEL

Res. 362 Chester St.
Single
*Proposed by Bess Steinbrock,
Florence Margulies*

EDELSTEIN, Miss BEATRICE

615 Crown St.

FEIN, Miss MARGE

Res. 451 Kingston Ave.
*Proposed by Byrd A. Citron,
Mrs. Anna Greenspan*

FISHMAN, ARTHUR

Res. 417 Ocean Ave.
Bus. Furniture, 146 Middleton St.
Single
*Proposed by Marvin Blickstein,
Monroe Samuel*

FRIMMER, Miss RUTH

Res. 1331 Flatbush Ave.
*Proposed by Irene Forman,
Bess Steinbrock*

GABOW, JACK D.

Res. 9118 Kings Highway

Bus. Advertising, 745—5th Ave.
Married

*Proposed by Murray Landau,
Shirley Pomerantz*

GILMAN, Miss GLORIA A.

Res. 1010 Eastern Parkway
*Proposed by Phyllis Nussenblatt,
Rita Young*

GOLDBERG, Miss RAY

Res. 40 Lott Ave.
Proposed by Irving J. Gottlieb

GOODSTEIN, REUBEN

Res. 565 Alabama Ave.
Bus. Food, Newark
Single
*Proposed by Esther K. Kernes,
Mike Pearlman*

GORDON, DAVE

Res. 596 Hopkinson Ave.
Bus. Liquor, 306 Broadway
Married

HOLTZMANN, HOWARD M.

Res. 671 East 17th St.
Bus. Attorney, 30 Broad St.
Married
*Proposed by Judge Emanuel Greenberg,
Jacob L. Holtzmann*

KANARS, SAM

Res. 133 East 94th St.
Bus. Furs, 307—7th Ave.
Married

KAYE, Miss IRMA

Res. 426 Rockaway Parkway
*Proposed by Norma L. Benson,
Lillian Namzoff*

KELLERMAN, Miss JUNE

Res. 401 Schenectady Ave.
*Proposed by Milton Reiner,
Dr. Harris I. Canarick*

KETEKEL, Miss ELSIE

Res. 1106 St. John's Pl.

KIMBALL, DR. SAMUEL I.

Res. 1689 Union St.
Bus. Dentist
Married

KLEIN, MARCIA

Res. 550 Saratoga Ave.
*Proposed by Norma L. Benson,
Irma Kaye*

KORNFELD, BERNARD

Res. 49 Nixon St.
Bus. Chain Store, 498—7th Ave.
Single
*Proposed by Esther K. Kernes,
Mike Pearlman*

KORZENIK, ADOLPH

Res. 1061 East 12th St.
Bus. Coats & Suits, 320 W. 37th St.
Married
Proposed by Nathan D. Shapiro

KRULIK, JACK

Res. 1621 Union St.
Bus. Restaurant, 319 W. 125th St.
Married

LESONSKY, Miss SHEILA

Res. 750 Lefferts Ave.
*Proposed by Nat Blond,
Martin, Dumoch*

LEVENBERG, Miss MOLLIE

Res. 188 East 55th St.
*Proposed by Nat Gervitch,
Morty Weinberger*

LEVINE, Miss RITA

Res. 214 Central Ave.

LICHT, DR. SIDNEY E.

Res. 1400 E. 31st St.
Bus. Orthodontist, 2100 Bedford Ave.
Single
*Proposed by Dr. Harold R. Cook,
Richard Nepon*

MARANTZ, MORRIS

Res. 7110—21st Ave.
Bus. Television, 58 Beach St.
Married
Proposed by Samuel Chasin

MARK, ARTHUR

Res. 396 Saratoga Ave.
Bus. Furniture, 765 Atlantic Ave.
Married
Proposed by Nat Mark

MINEROF, Miss ALICE R.

Res. 916 Brooklyn Ave.
*Proposed by Edes Kotifsky,
Seymour Eisenstadt*

NACHTIGAL, Miss GERTRUDE

Res. 183 Ocean Parkway
*Proposed by Muriel Goldsmith,
Harriet Lipp*

NEWMAN, Miss PHYLLIS

Res. 136 East 52nd St.

NICHOLSON, Miss SYLVIA

Res. 134 East 56th St.
Proposed by Irving J. Gottlieb

PASTER, Miss HARRIET

Res. 522 Alabama Ave.
Proposed by Sally Stelnick

PERTAIN, Mrs. SYLVIA N.

Res. 135 Eastern Parkway
Proposed by Center Academy

PRAGER, Miss JEANNETTE

Res. 1158 East 43rd St.

REICH, Miss BARBARA

Res. 900 Bushwick Ave.

- ROCHELMAN, M.
Res. 229 Remsen Ave.
Bus. Factors, 101 W. 30th St.
Married
*Proposed by Morris Wolf,
Sol Schlakman*
- ROSEN, ROBERT B.
Res. 313 Grafton St.
Proposed by Claire Hoffman
- ROSENBERG, SELIG
Res. 2098 East 2nd St.
Bus. Lumber, 170 Stewart Ave.
Single
*Proposed by Harold Banner,
Murray Rosenthal*
- ROSENBLUM, MURRAY
Res. 897 Empire Blvd.
Bus. Cabs, 305 W. 55th St.
Single
- ROSS, Miss ROSLYN S.
Res. 239 East 59th St.
- SACKMAN, Miss JEANNETTE
Res. 1746 Union St.
- SCHAUBER, MORRIS
Res. 270 Crown St.
Bus. Coal, 215 E. 149th St.
Married
*Proposed by Morris D. Wender,
Jerry Wender*
- SCHWARTZ, HARRY
Res. 1315 Eastern Parkway
Bus. Clocks, 480 Johnson Ave.
Married
*Proposed by Dr. Jacob Schwartz,
Joseph Schwartz*
- SEGAL, MARTIN M.
Res. 616 Empire Blvd.
Bus. Mfg., 1835 Prospect Pl.
Single
*Proposed by Gerlad Jacobs,
Martin Bruckner*
- SIEGLER, DR. ALVIN
Res. 751 St. Marks Ave.
Bus. Physician, Kings County Hosp.
Married
Proposed by Dr. Samuel L. Siegler
- SKURNICK, SAM
Res. 1568 Carroll St.
Single
*Proposed by Helen Brasner,
Rita Young*
- STANGER, Miss ESTELLE
Res. 853 Empire Blvd.
*Proposed by Phyllis Nussenblatt,
Rita Young*
- STELNIK, GEORGE
Res. 199 Remsen Ave.
Bus. Unemployment Ins.
- Single
*Proposed by Shelley Libman,
Lynn Mitzner*
- STEINBERGER, HOWARD
Res. 140—8th Ave.
Bus. Textiles, 10 W. 33rd St.
Single
- STEINBROCK, JACK
Res. 694 Rockaway Ave.
Bus. Accountant, 7 E. 42nd St.
Single
Proposed by Bess Steinbrock
- TOBACK, Miss CELAINE
Res. 1645 St. Marks Ave.
- USADI, JACOB M.
Res. 767 Eastern Parkway
Bus. Attorney, 1501 Broadway
Single
*Proposed by Bernard Heyman,
Bernard Feinstein*
- WECHSLER, DAVID
Res. 888 Montgomery St.
Bus. Furs, 307—7th Ave.
Married
- WEISSBERG, Miss CHARLOTTE
Res. 791 Hicks St.
- WOOSTER, SAUL
Res. 274 E. 93rd St.
Bus. Flour, 447 Produce Exch.
Married
*Proposed by Abraham Rosenberg
The following bus applied for rein-
statement:*
- ISRAEL, MARTIN
Res. 614 Carroll St.
Bus. Buyer, 1441 Broadway
Single
Proposed by Alma Beck
- Additional Applications**
- ANGEL, Miss LEONORE
Res. 916 Brooklyn Ave.
*Proposed by Edes Kotkofsky,
Seymour Eisenstadt*
- COHEN, Miss BUNNY
Res. 25 Lefferts Ave.
- FOX, Miss MILDRED
Res. 1944 East 12th St.
*Proposed by Dr. Harris I. Canarick,
Herbert K. Kaplan*
- GETTINGER, EDWARD
Res. 472 Hendrix St.
Bus. Accountant, Parsons Blvd.
Single
*Proposed by Blanche Gettinger,
Bernard Hoberman*
- GOLDENBERG, LOUIS G.
Res. 899 Montgomery St.
- Bus. Mills, 34 Franklin Ave.
Married
*Proposed by Dr. Wm. Douglas,
George D. Goldenberg*
- JAFFE, Miss SHIRLEY
Res. 916 Brooklyn Ave
*Proposed by Edes Kotkofsky,
Seymour Eisenstadt*
- LAPIDUS, Miss ANNE
Res. 750 Lefferts Ave.
*Proposed by Phyllis Nussenblatt,
Rita Young*
- MAGIN, Miss HILDA L.
Res. 336 Christopher Ave.
- MAVER, Miss RHODA T.
Res. 201 Eastern Parkway
Proposed by David Greenberg
- MYERS, Miss DOROTHY
Res. 203 Tompkins Ave.
*Proposed by Norma L. Benson,
Dr. A. J. Geltzer*
- NELSON, Miss MILDRED
Res. 485 Riverdale Ave.
- NUSSENBLATT, Miss SANDRA
Res. 743 Empire Blvd.
*Proposed by Phyllis Nussenblatt,
Rita Young*
- ORTNER, HERBERT L.
Res. 616 Avenue N
Bus. Attorney, 30 Broad St.
Single
*Proposed by Roslyn Kessler,
Shirley Lerner*
- ROSEN, Miss MARILYN S.
Res. 175 East 52nd St.
Proposed by Samuel Chasen
- SHEIVACHMAN, Miss RENEE
Res. 83 East 94th St.
*Proposed by Sylvia J. Sonenberg,
Melvina Sherman*
- STRIEFER, Miss MILDRED
Res. 201 Eastern Parkway
Proposed by David Greenberg
- SUTTER, BERT
Res. 401 Schenectady Ave.
Bus. Projectionist, Kameo Theatre
Widower
- WERBER, VICTOR
Res. 195 Sullivan Pl.
Bus. Men's Clothing, 200 5th Ave.
Single
- WILKS, Miss NORMA
Res. 584 Grand St.
*Proposed by Edes Kotkofsky,
Rita Penchansky*
- WOLKOFF, Miss EDITH
Res. 40 Lincoln Rd.

(Continued on page 18)

PAGING SISTERHOOD!

The tenth annual nation-wide observance of Jewish Book Month, November 3 to December 3, emphasizes the primary place which the book, "die schwartze pintelach," has occupied in Jewish life. Jewish Book Month is designed to stimulate an appreciation of our rich literary heritage. Jewish books are precious treasures which we can own and enjoy with the distinctive pride that they are of and about us. Let us therefore resolve to establish a Jewish Book Shelf in our homes, and give the Jewish book the place of honor it deserves. — SARAH KLINGHOFFER.

Sisterhood Celebrates Its Thirtieth Anniversary

Thirty years have sped on since the Sisterhood of the Brooklyn Jewish Center was born, and now, in its adulthood, we have grown to be the largest Conservative Sisterhood in the country. The celebration of this memorable evening was indeed a fine testimonial to our women, whose observance of Rabbi Levinthal's trinity of aims, "study, worship and social service," has been the beacon by which all their efforts and achievements have been guided. In the presence of about 1,000 men and women, members of the Center, our Sisterhood celebrated in dignity, in honor and in beauty the culmination of three decades of service to the Center, the community, the nation and Judaism here and abroad.

Dr. Levinthal stressed the important place the Sisterhood occupies in Jewish communal activities in the Borough and the organization's accomplishments on behalf of the parent institution during these years. The President of our Center, Judge Emanuel Greenberg, extended his greetings and the good wishes of the general membership for our continued progress and success in our enterprises. Mrs. Joseph L. Horowitz, one of the pioneer Presidents, reviewed the early days of the Sisterhood, paying especial tribute to Mrs. Hilda Weinstein, her predecessor, who was ill and could not be present at our "simcha." Mrs. Morton Klinghoffer, the present Sisterhood President, as chairman of the evening, presented a cavalcade of Sisterhood's activities and its impres-

sive history, citing for well-merited commendation, her eight predecessors who had given much of themselves as leaders then, and who today are the inspiration of many communal and Jewish projects in the Borough. Participating also in the touching celebration were Rabbi Manuel Saltzman, who delivered a beautiful invocation, and Rabbi Mordecai H. Lewittes, whose fitting benediction closed the formal part of the evening.

A fine musical program was provided by the Center Choral Ensemble, under the direction of Sholom Secunda, our general Music Director, with Cantor William Sauler, Ann Bernstein. Ed Heisler and Jerry Robbins as soloists. A reception tendered to the entire membership concluded the event. Although this is the first time Sisterhood has taken time out to mark its growth, we look ahead with proud expectancy to our golden jubilee, when we shall have the stature of real maturity.

Non-Partisan Election Meeting October 23rd

"Your Stake In Your Government," was the subject of the excellent address by Mrs. Lillian Rothchild, Midwood Chairman for Municipal Affairs of the League of Women Voters, who stressed, among other things, our active interest and awareness of American Affairs, of the policies of our city, state and Federal government, and a keener study of the

men whom we elect to run our government. A brief forum period elicited pointed questions from the audience. At this meeting, we also marked the fifth anniversary of the establishment of the United Nations, and Bea Schaeffer, chairman of the afternoon, reviewed its trials and triumphs, its goals and its meaning to the entire world. Business affairs of the afternoon were limited to an appeal by Bea Schaeffer, chairman of our Mother-Daughter Luncheon, for more reservations, and to an appeal from Mrs. Jesse Asinof, Chairman of the Women's Division of the Federation of Jewish Philanthropies, for active assistance to Federation's current drive.

Orchids To You, Bea Schaeffer!

Indeed, a veritable bower to you and your indefatigable co-chairman, Mary Kahn, for your splendid chairmanship of our most beautiful Fourteenth Annual Mother-Daughter Luncheon and Fashion Show, held on Wednesday, November 1st. The expressions of praise, the joy which was manifest on the face of every guest is a tribute to your management. Because the afternoon was perfect in weather, in spirit, in repast, in gifts, in flowers, and all else, your *Schinab*, Bea shone forth all the more clearly, especially so in your beautiful interpretation of the relationship of mothers, daughters and fashions even in the days of our Biblical forefathers. Furthermore, the financial success of a magnificent social afternoon attests to your capable leadership. Your

(Continued on page 23)



Seated (l. to r.)—Mesdames Joseph Horowitz, Morton Klinghoffer and Phillip Brenner
Top Row (l. to r.)—Mesdames Maurice Bernhardt, Albert Witty, Isadore Lowenfeld and Max Koven. Due to illness, President Mrs. Albert A. Weinstein could not attend.

THE TOWERING LIFE OF SOLOMON SCHECHTER

(Continued from page 7)

less fragments of varnished literary treasures which, with the genius of imagination, he pieced together from the yellowed parchments buried for centuries in the Cairo Geniza, created a world-wide sensation and entered new facts and chapters in Jewish history. Dr. Schechter is a discoverer who himself recorded every step in his romantic voyage. Summing up the results of his enormous triumph on the "battlefield of books" in the windowless and doorless Geniza, he concludes: "The work is not for one man and not for one generation. It will occupy many a specialist, and much longer than a lifetime."

As a writer, Dr. Schechter conceived everything in terms of life and action. He gave a humanizing touch to every subject he treated, no matter how seemingly dull and dry. What subject, for instance, may be more dreary than theology? Yet, for its freshness of style and treatment, and the rare flashes of humor that enliven its pages, his "Some Aspects of Rabbinic Theology" turned out to be one of the most successful books he had written. It met not only with universal acclaim but it may be said to have paved the way for a more sympathetic understanding of the rabbinic tradition on the part of Christian scholars. Many had hoped that the volume would be followed by still further "Aspects," which, indeed, might have been the case had not death overtaken him shortly after the book appeared.

There was nothing shy or timid about the Roumanian-born "gypsy-scholar." He challenged the Jews and he challenged the Christians. In his "Epistles to the Jews," his farewell message to English Jewry, Schechter bitterly scourged the "encyclopedic ignorance of the highly uneducated," their attempt to occidentalize the Jewish religion, and their ignorance of Jewish life and thought, which made them susceptible to every fad of the moment. He pleaded that they rediscover themselves as Jews, repossess themselves of their Scriptures, revive the Hebrew language and Hebrew literature, and redeem the soul of the Jewish people. In a note on "Spiritual Religion Versus Spiritual Men," one of his choicest bits of parody, he contrasts the so-called

spiritual and ceremonial religion of the Western and Eastern Jews.

He protested vehemently against the bias with which Christian scholars treated Jewish subjects, against what he called the "vivisection" of the Bible, and particularly, the distortion of the religious and ethical teachings of the Rabbis of the Talmud in order to establish the moral and spiritual inferiority of Judaism and the Jewish people. His indignation rose to a crescendo when he took up the cry of "legalism," with its implied legend of the "burden of the Law" raised by the Christian theologians. He scoffed and raged at this distorted view of the Jewish religion. As one born under and nurtured by the discipline of the Torah, he had no difficulty in dispelling this wrong conception, and proving the fulfilling a *mitzvah* was not a burden to the Jew but his highest joy. He remained the disparager of rabbinic Judaism that Rabbinitism had meant Judaism for two thousand years. He called on the Jews to write their own commentaries to the Bible, for only they who had created the Bible could best understand its spirit.

A Hasid of sentiment and emotion, whose Judaism was based on feeling and intuition, Solomon Schechter was more than slightly suspicious of the Jewish historical school, whose attitude toward religion may be defined as an enlightened skepticism. He was himself on the mystical side of religion, declaring its roots to lie deep down both in the Bible and the Talmud. "Those," writes Schechter, "who are at all familiar with the old rabbinic literature hardly need to be told that 'the sea of the Talmud' has also its gulf stream of mysticism which, taking its origin in the moralizing portions of the Bible, constantly commingling with the icy waters of legalism . . . communicating to it life, warmth, and spirituality."

The inventor of "Catholic Israel" hated nothing so much as "geographical Judaism." His plea was for Jewish solidarity. Israel was to him one and indivisible. East and West had lost all meaning for him. The Torah was to him the sum and substance of Jewish life, and for its preservation all its forces must unite. In his "Epistles to the Jews" he says: "Whatever our political destiny

may be, our religious destiny can never be worked out by the West in isolation. The religious energies of all our brethren of the West and of the East, in close communion, will be required for its consummation."

Schechter himself was the most striking living symbol and embodiment of the fusion of forces and energies he advocated. For gathered up in his own being was a synthesis of currents and influences of almost every kind. He bore within himself the whole process of Jewish development, from the *yeshiva babur* to the modern scholar. He was a product of the Roumanian ghetto and a citizen of England, a Talmud student and a teacher at Cambridge, a religious enthusiast and follower of scientific methods, a man of advanced ideas and convictions with the blood of generations of Hasidism flowing in his veins. He was one of the greatest Jewish spirits of his time.

A second and concluding article on Schechter will be published next month.

THE JEWISH COMMUNITIES OF SOUTH AMERICA

(Continued from page 7)

quite safe economically and politically at the present moment. It is significant that for the first time in the history of Brazil, all political parties have placed election advertising in the Jewish newspapers, seeking the Jewish vote.

The Jewish community in Uruguay is the luckiest. The country is the most democratic in all of Latin America, and there is no difference in the treatment accorded Jews and non-Jews. The Jews enjoy equal rights and have no complaints about their economic situation. They contribute generously to various Israel causes and take excellent care of their own communal needs. They maintain old people in a home for the aged with so much care that the aged could be maintained at the same cost in the best hotels. They have two daily newspapers in Yiddish and even a daily radio hour in Yiddish. Their only dissatisfaction lies in the fact that Uruguay does not admit any more Jewish immigrants from Europe. The Jews are concentrated primarily in Montevideo, which is one of the oldest cultural centers in Latin America.

PAGING SISTERHOOD

(Continued from page 21)

Sisterhood is proud of you, and you and your co-chairman, Bea and Mary, may take, besides orchids, deserved bows.

Cheer Fund Contributions

In honor of Sisterhood's 30th anniversary, Mrs. Lil Lowenfeld; in honor of Alma Rosenberg's marriage, Mrs. Sarah Klinghoffer; in honor of "Hershey" Kaplan's new daughter, Mrs. Sarah Klinghoffer; in memory of Ben Levitt's brother, Mrs. Sarah Klinghoffer.

Kiddush to Junior Congregation

Sponsored on December 23rd by Mrs. Samuel Katz in honor of grandson's Bar Mitzvah. Celebrate your "Simchas" with a kiddush. Call Fanny Buchman for a date.

Federation Campaign

Chairman Lil Levy urges your active efforts to secure contributions and help the drive of the Federation of Jewish Philanthropies. Federation has installed a free "Telef und" Service at 145 E. 41st Street, New York, where you can come any day and call your prospects. Please avail yourself—you will earn a "mitzvah" and the unfortunates whom Federation supports will reap the benefits thereof.

Women In the News

Our President, Sarah Klinghoffer, is attending the convention in Minneapolis of the National Women's League of the United Synagogue of America.

Mrs. Mollie Meyer has been appointed chairman of Zionist Youth Activities for the Brooklyn Region of Hadassah.

Monday, Dec. 4—Open meeting of Metropolitan Branch Women's League held at Petach Tikvah, 1:00 P. M. All welcome.

Monday, Dec. 11—Annual Chanukah Luncheon of Metropolitan Branch Women's League of United Synagogue. Tickets, \$4.50 per person. Hotel Commodore, attractive musical program. Guest speaker, Rabbi Manuel Saltzman. See Hattie Roth for tickets.

Tuesday, Dec. 12—Executive Board meeting of Sisterhood, 1:00 P.M.

Wednesday, Dec. 20—Sisterhood General meeting, evening at 8:15. Welcome to new members. Attractive program will include Mrs. Estelle M. Sternberger, news analyst and radio commentator who will speak on "The Current World Scene," and Nachum and Dina, delightful dance team in a group of international and Israeli interpretations. Refreshments and social hour.

HEBREW EDUCATION

(Continued from page 10)

many of the students have continued coming year in and year out. An institute of this type, if properly conducted, is bound to be crowned with success. The Institute of the Brooklyn Jewish Center proved that to be true.

Our primary aim is to inspire the parents with the wish to acquire Jewish culture and retain it. A well informed parent will become a true guardian of his children and an asset to the school and the synagogue.

THE SHAVE

(Continued from page 8)

razor down in long easy sweeps.

Mr. Bastard, do you realize your life hangs on a thread? Your days, hours, your very seconds are numbered. Your evil race has come to an end. This is the electric chair your politician friends refuse to give you. Say hello to Mr. Death, Bo-bo Bastard. From now on, he'll be your only friend. Did you ever consider the fact that I, the one you call kike, holds your life under my razor? Oh God, please allow me this one act. Never have I done such a great thing as I can do now. A sign, please—any sign—rattle the window—dim the light—move my hand downward!

Horowitz continued to shave Bo-bo, waiting for the word. Praying.

But none came.

He finished the last stroke of the shave and went for a hot towel.

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—JOHN RUSKIN.

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